

ROMANCES, TALES,

AND

SMALLER PIECES,

OR

M. DE VOLTAIRE.

VOLUME THE FIRST.

VOL. I. contains

ZADIG,
The WORLD as it goes,
MICROMEGAS,
The WHITE BULL,
TRAVELS of SCARMENTADO,
How far we ought to impose
upon the PEOPLE,
The Two COMFORTERS,
PRINCESS of BABYLON,
MAMNON the PHILOSOPHER,
PLATO'S DREAM,
BARABEC,
The BLACK and the WHITE,
&c. &c.

VOL. II. contains

CANDID, or the OPTIMIST,
The HURON, or PUNAL of
NATURE,
JEANNOT and COLIN,
What pleases the LADIES,
The EDUCATION of a
PRINCE,
The EDUCATION of a
DAUGHTER,
The THREE MANNERS,
THELEMA and MACAREUS,
AZOLAN,
And
The ORIGIN of TRADES.

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CONTENTS

OF

VOLUME FIRST.

ZADIG.	Page
Epistle Dedicatory, - - -	5
The Blind of one Eye, - - -	9
The Nose, - - -	13
The Dog and Horfe, - - -	15
The Envious man, - - -	20
The Generous, - - -	26
The Minister, - - -	29
The Disputes and the Audiences - -	31
Jealousy, - - -	35
The Woman beaten, - - -	41
Slavery, - - -	45
The funeral Pile, - - -	48
The Supper, - - -	52
The Rendezvous, - - -	57
The Robber, - - -	60
The Fisherman, - - -	64
The Basilisk, - - -	69
The Combats, - - -	78
The Hermit, - - -	83
The Ænigmas, - - -	91
The WORLD AS IT GOES, the vision of Babouc, 96	
MICROMEGAS, a Satire on the Philosophy, Igno-	
rance and Self-conceit of Mankind, 121	
a 2	The

The WHITE BULL,	- - -	P. 151
The TRAVELS of SCARMENTADO,	- - -	195
How far we ought to impose upon the PEOPLE,	- - -	206
The Two COMFORTERS,	- - -	210
PRINCESS of BABYLON,	- - -	213
MEMNON the PHILOSOPHER,	- - -	303
PLATO'S DREAM,	- - -	311
BABABEC,	- - -	315
A Conversation with a CHINESE,	- - -	319
The BLACK and the WHITE,	- - -	323

Z A D I G;

OR,

F A T E.

AN

ORIENTAL HISTORY.

VOL. I.

ADIC

CE

THE

ORIENTAL HISTORICAL

1847

APPROBATION.

I The underwritten, who have obtained the character of a learned, and even of an ingenious man, have read this manuscript, which, in spite of myself, I have found to be curious, entertaining, moral, philosophical, and capable of affording pleasure even to those who hate romances. I have therefore decried it; and have assured the Cadi-lesquier that it is an abominable performance.

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY NATHANIEL BENTLEY
VOLUME I
BOSTON: PUBLISHED BY
J. B. BENTLEY, 1822.

V
EPISTLE DEDICATORY

TO THE

SULTANA SHERAA.

By SADI.

*The 18th of the Month SCHEWAL, in the 837th
Year of the HEGIRA.*

DELIGHT of the eyes, torment of the heart,
and light of the mind, I kiss not the dust of thy
feet, because thou never walkest; or walkest only
on the carpets of Iran, or in paths strewed with
roses. I offer thee the translation of a book, written
by an ancient sage; who, having the happiness
to have nothing to do, amused himself in compos-
ing the history of Zadig; a work which performs
more than it promises. I beseech thee to read
and examine it; for, though thou art in the spring
of life, and every pleasure courts thee to its em-
brace; though thou art beautiful, and thy beauty
be embellished by thy admirable talents; tho'
thou art praised from evening to morning, and,
on all these accounts, hast a right to be devoid
of common sense; yet thou hast a sound judg-
ment, and a fine taste; and I have heard thee rea-
son with more accuracy than the old dervises,
with their long beards and pointed bonnets.
Thou

Thou art discreet, without being distrustful; gentle without weakness; and beneficent with discernment. Thou lovest thy friends, and makest thyself no enemies. Thy wit never borrows its charms from the shafts of detraction; thou neither sayest nor doest any ill, notwithstanding that both are so much in thy power. In a word, thy soul hath always appeared to me to be as pure and unsullied as thy beauty. Besides, thou hast some little knowledge in philosophy, which makes me believe that thou wilt take more pleasure than others of thy sex in perusing the work of this venerable sage.

It was originally written in the ancient Chaldee, a language which neither thou nor I understand. It was afterwards translated into the Arabic, to amuse the famous sultan Ouloubeg, much about the time that the Arabians and the Persians began to write the Thousand and One Nights, the Thousand and One Days, &c. Ouloug was fond of reading Zadig, but the sultanas were fonder of the Thousand and One. "How can you prefer (would the wise Ouloug say to them) those stories which have neither sense nor meaning?" "It is for that very reason (replied the sultanas) that we like them."

I FLATTER myself that thou wilt not resemble these thy predecessors; but that thou wilt be a true Ouloug. I even hope, that when thou art tired
with

with those general conversations, which differ from the Thousand and One in nothing but in being less agreeable, I shall have the honour to entertain thee for a moment with a rational discourse. Hadst thou been Thalestris, in the time of Scander the son of Philip; hadst thou been the queen of Sheba in the time of Solomon, these are the very kings that would have paid thee a visit.

I pray the heavenly powers, that thy pleasures may be unmixed, thy beauty never fading, and thy happiness without end.

SADI.

with those general observations, which differ from the thousands and tens in the millions of people who are in the world and who are in the world and who are in the world.

the happiness and the happiness of the world, that the power, never fading, and

Z A D I G*.
AN
ORIENTAL HISTORY.

The BLIND of One EYE.

THERE lived at Babylon, in the reign of king Moabdar, a young man, named Zadig, of a good natural disposition; strengthened and improved by education. Tho' rich and young, he had learned to moderate his passions: he had nothing stiff or affected in his behaviour; he did not pretend to examine every action by the strict rules of reason, but was always ready to make proper allowances for the weakness of mankind. It was matter of surprize, that, notwithstanding his sprightly wit, he never exposed by his raillery those vague, incoherent, and noisy discourses, those rash censures, ignorant decisions, coarse jests, and all that empty jingle of words which at Babylon went by the name of Conversation. He had learned, in the first book of Zoroaster, that self-love is a foot-ball swelled with wind, from which, when pierced, the most terrible tempests issue forth. Above all,

* The reader will at once perceive that this piece is a diverting picture of human life, in which the author has ingeniously contrived to ridicule and stigmatize the follies and vices that abound in every station.

Zadig never boasted of his conquests among the women, nor affected to entertain a contemptible opinion of the fair sex. He was generous, and was never afraid of obliging the ungrateful; remembering the grand precept of Zoroaster, "When thou eatest, give to the dogs, should they even bite thee." He was as wise as it is possible for man to be; for he sought to live with the wise. Instructed in the sciences of the ancient Chaldeans, he understood the principles of natural philosophy, such as they were then supposed to be; and knew as much of metaphysics as hath ever been known in any age, that is, little or nothing at all. He was firmly persuaded, notwithstanding the new philosophy of the times, that the year consisted of three hundred and sixty-five days and six hours, and that the sun was in the center of the world. But when the principal magi told him, with a haughty and contemptuous air, that his sentiments were of a dangerous tendency, and that it was to be an enemy to the state to believe that the sun revolved round its own axis, and that the year had twelve months, he held his tongue with great modesty and meekness*.

Possessed as he was of great riches, and consequently of many friends, blessed with a good constitution, a handsome figure, a mind just and moderate, and a heart noble and sincere, he fondly imagined that he might easily be happy. He was going to be married to Semira, who, in point of beauty, birth, and fortune, was the first match in Babylon. He had a real and virtuous affection

* Alluding to the story of Galileo, who was imprisoned in the inquisition at Rome under Pope Urban VIII. for having taught the motion of the earth, and obliged to retract that doctrine.

for this lady, and she loved him with the most passionate fondness. The happy moment was almost arrived, that was to unite them for ever in the bands of wedlock, when happening to take a walk together towards one of the gates of Babylon, under the palm-trees that adorn the banks of the Euphrates, they saw some men approaching, armed with sabres and arrows. These were the attendants of young Orcan, the minister's nephew, whom his uncle's creatures had flattered into an opinion that he might do every thing with impunity. He had none of the graces nor virtues of Zadig; but thinking himself a much more accomplished man, he was enraged to find that the other was preferred before him. This jealousy, which was merely the effect of his vanity, made him imagine that he was desperately in love with Semira; and accordingly he resolved to carry her off. The ravishers seized her; in the violence of the outrage they wounded her, and made the blood flow from a person, the sight of which would have softened the tygers of mount Imaus. She pierced the heavens with her complaints. She cried out, "My dear husband! they tear me from the man I adore." Regardless of her own danger, she was only concerned for the fate of her dear Zadig, who, in the mean time, defended himself with all the strength that courage and love could inspire. Assisted only by two slaves, he put the ravishers to flight, and carried home Semira, insensible and bloody as she was. On opening her eyes, and beholding her deliverer, "O Zadig, (said she,) I loved thee formerly as my intended husband; I now love thee as the preserver of my honour and my life." Never was heart more deeply affected than that of Semira. Never did a more charming mouth express more moving

sentiments, in those glowing words inspired by a sense of the greatest of all favours, and by the most tender transports of a lawful passion. Her wound was slight, and was soon cured. Zadig was more dangerously wounded; an arrow had pierced him near his eye, and penetrated to a considerable depth. Semira wearied heaven with her prayers for the recovery of her lover. Her eyes were constantly bathed in tears; she anxiously waited the happy moment when those of Zadig should be able to meet her's; but an abscess growing on the wounded eye, gave every thing to fear. A messenger was immediately dispatched to Memphis, for the great physician Hermes, who came with a numerous retinue. He visited the patient, and declared that he would lose his eye. He even foretold the day and hour when this fatal event would happen. "Had it been the right eye, (said he) I could easily have cured it; but the wounds of the left eye are incurable." All Babylon lamented the fate of Zadig, and admired the profound knowledge of Hermes. In two days the abscess broke of its own accord, and Zadig was perfectly cured. Hermes wrote a book, to prove that it ought not to have been cured. Zadig did not read it: but, as soon as he was able to go abroad, he went to pay a visit to her in whom all his hopes of happiness were centered, and for whose sake alone he wished to have eyes. - Semira had been in the country for three days past. He learned on the road, that that fine lady, having openly declared that she had an unconquerable aversion to one-eyed men, had the night before given her hand to Orcan. At this news he fell speechless to the ground. His sorrows brought him almost to the brink of the grave. He was long indisposed; but reason at last

last got the better of his affliction ; and the severity of his fate served even to console him.

“ Since (said he) I have suffered so much from the cruel caprice of a woman educated at court, I must now think of marrying the daughter of a citizen.” He pitched upon Azora, a lady of the greatest prudence, and of the best family in town. He married her, and lived with her for three months in all the delights of the most tender union. He only observed that she had a little levity ; and was too apt to find that those young men who had the most handsome persons were likewise possessed of most wit and virtue.

The N O S E.

ONE morning Azora returned from a walk in a terrible passion, and uttering the most violent exclamations. “ What aileth thee, (said he) my dear spouse ? what is it that can thus have discomposed thee ? ” “ Alas, (said she) thou wouldest be as much enraged as I am, hadst thou seen what I have just beheld. I have been to comfort the young widow Cosrou, who, within these two days, hath raised a tomb to her young husband, near the rivulet that washes the skirts of this meadow. She vowed to heaven, in the bitterness of her grief, to remain at this tomb, while the water of the rivulet should continue to run near it.” “ Well, (said Zadig) she is an excellent woman, and loved her husband with the most sincere affection.” “ Ah, (replied Azora) didst thou but know in what she was employed when I went to wait upon her ! ” “ In what, pray, beautiful Azora ? was she turning the course of the rivulet ? ” Azora broke out into
such

such long invectives, and loaded the young widow with such bitter reproaches, that Zadig was far from being pleased with this ostentation of virtue.

Zadig had a friend, named Cador, one of those young men in whom his wife discovered more probity and merit than in others. He made him his confident, and secured his fidelity as much as possible, by a considerable present. Azora having passed two days with a friend in the country, returned home on the third. The servants told her, with tears in their eyes, that her husband died suddenly the night before: that they were afraid to send her an account of this mournful event; and that they had just been depositing his corps in the tomb of his ancestors, at the end of the garden. She wept, she tore her hair, and swore she would follow him to the grave. In the evening, Cador begged leave to wait upon her, and joined his tears with her's. Next day they wept less, and dined together. Cador told her, that his friend had left him the greatest part of his estate; and that he should think himself extremely happy in sharing his fortune with her. The lady wept, fell into a passion, and at last became more mild and gentle. They sat longer at supper than at dinner. They now talked with greater confidence. Azora praised the deceased; but owned that he had many failings from which Cador was free.

During supper, Cador complained of a violent pain in his side. The lady, greatly concerned, and eager to serve him, caused all kinds of essences to be brought, with which she anointed him, to try if some of them might not possibly ease him of his pain. She lamented that the great Hermes was not still in Babylon. She even condescended to touch the side in which Cador felt such exquisite pain.

pain. "Art thou subject to this cruel disorder?" said she to him with a compassionate air. "It sometimes brings me (replied Cador) to the brink of the grave; and there is but one remedy that can give me relief, and that is, to apply to my side the nose of a man who is, lately dead." "A strange remedy, indeed!" said Azora. "Not more strange (replied he) than the fackels of Arnou against the apoplexy*." This reason, added to the great merit of the young man, at last determined the lady. "After all, (says she) when my husband shall cross the bridge Tchinavar, in his journey to the other world, the angel Afrael will not refuse him a passage, because his nose is a little shorter in the second life than it was in the first." She then took a razor, went to her husband's tomb, bedewed it with her tears, and drew near to cut off the nose of Zadig, whom she found extended at full length in the tomb. Zadig arose, holding his nose with one hand, and putting back the razor with the other, "Madam, (said he) don't exclaim so violently against young Cosrou: the project of cutting off my nose is equal to that of turning the course of a rivulet †."

The Dog and the Horse.

ZADIG found by experience, that the first month of marriage, as it is written in the

* There was at that time a Babylonian named Arnou, who, according to his advertisements in the Gazettes, cured and prevented all kinds of apoplexies, by a little bag hung about the neck.

† One sees the author had in his eye the well-known fable of the Ephesian matron.

book of Zend, is the moon of honey, and that the second is the moon of wormwood. He was some time after obliged to repudiate Azora, who became too difficult to be pleased; and he then sought for happiness in the study of nature. "No man (said he) can be happier than a philosopher, who reads in this great book, which God hath placed before our eyes. The truths he discovers are his own, he nourishes and exalts his soul; he lives in peace; he fears nothing from men; and his tender spouse will not come to cut off his nose."

Possessed of these ideas, he retired to a country-house on the banks of the Euphrates. There he did not employ himself in calculating how many inches of water flow in a second of time under the arches of a bridge, or whether there fell a cube-line of rain in the month of the Mouse more than in the month of the Sheep. He never dreamed of making silk of cobwebs, or porcelain of broken bottles; but he chiefly studied the properties of plants and animals; and soon acquired a sagacity that made him discover a thousand differences where other men see nothing but uniformity.

One day, as he was walking near a little wood, he saw one of the queen's eunuchs running towards him, followed by several officers, who appeared to be in great perplexity, and who ran to and fro like men distracted, eagerly searching for something they had lost of great value. "Young man, (said the first eunuch) hast thou seen the queen's dog?" "It is a bitch, (replied Zadig with great modesty) and not a dog." "Thou art in the right," returned the first eunuch. "It is a very small she-spaniel, (added Zadig); she has lately whelped; she limps on the left fore-foot, and has very long ears." "Thou hast seen her," said the first

first eunuch, quite out of breath. "No, (replied Zadig) I have not seen her, nor did I so much as know that the queen had a bitch."

Exactly at the same time, by one of the common freaks of fortune, the finest horse in the king's stable had escaped from the jockey in the plains of Babylon. The principal huntsman, and all the other officers, run after him with as much eagerness and anxiety as the first eunuch had done after the bitch. The principal huntsman addressed himself to Zadig, and asked him if he had not seen the king's horse passing by. "He is the fleetest horse in the king's stable, (replied Zadig); he is five feet high, with very small hoofs, and a tail three feet and an half in length; the studs on his bit are gold of twenty-three carats, and his shoes are silver of eleven penny-weights." "What way did he take? where is he?" demanded the chief huntsman. "I have not seen him, (replied Zadig) and never heard talk of him before."

The principal huntsman and the first eunuch never doubted but that Zadig had stolen the king's horse and the queen's bitch. They therefore had him conducted before the assembly of the grand desterham, who condemned him to the knout, and to spend the rest of his days in Siberia *. Hardly was the sentence passed when the horse and the bitch were both found. The judges were reduced to the disagreeable necessity of reversing

* Here the author seems to have forgot himself; otherwise he would never have dreamed of inflicting a Russian punishment on a Babylonian criminal; far less of sending him in exile from the banks of the Euphrates into the deserts of Siberia.

their sentence ; but they condemned Zadig to pay four hundred ounces of gold, for having said that he had not seen what he had seen. This fine he was obliged to pay ; after which he was permitted to plead his cause before the counsel of the grand deſterham, when he ſpoke to the following effect :

“ Ye ſtars of juſtice, abyſs of ſciences, mirrors of truth, who have the weight of lead, the hardneſs of iron, the ſplendour of the diamond, and many of the properties of gold : Since I am permitted to ſpeak before this auguſt aſſembly, I ſwear to you by Oromades, that I have never ſeen the queen’s reſpectable bitch, nor the ſacred horſe of the king of kings. The truth of the matter was as follows : I was walking towards the little wood, where I afterwards met the venerable eunuch, and the moſt illuſtrious chief huntsman. I obſerved on the ſand the traces of an animal, and could eaſily perceive them to be thoſe of a little dog. The light and long furrows impreſſed on little eminences of ſand between the marks of the paws, plainly diſcovered that it was a bitch, whoſe dugs were hanging down, and that therefore ſhe muſt have whelped a few days before. Other traces of a different kind, that always appeared to have gently brushed the ſurface of the ſand near the marks of the fore-feet, ſhewed me that ſhe had very long ears ; and as I remarked that there was always a flighter impreſſion made on the ſand by one foot than by the other three, I found that the bitch of our auguſt queen was a little lame, if I may be allowed the expreſſion.

“ With regard to the horſe of the king of kings, you will be pleaſed to know, that walking in the lanes of this wood, I obſerved the marks of a
horſe’s

horse's shoes, all at equal distances. This must be a horse, said I to myself, that gallops excellently. The dust on the trees in a narrow road that was but seven feet wide was a little brushed off, at the distance of three feet and a half from the middle of the road. This horse, said I, has a tail three feet and a half long, which being whisked to the right and left, has swept away the dust. I observed under the trees that formed an arbour five feet in height, that the leaves of the branches were newly fallen; from whence I inferred that the horse had touched them, and that he must therefore be five feet high. As to his bit, it must be gold of twenty-three carats, for he had rubbed its bosses against a stone which I knew to be a touchstone, and which I have tried. In a word, from the marks made by his shoes on flints of another kind, I concluded that he was shod with silver eleven deniers fine." All the judges admired Zadig for his acute and profound discernment. The news of this speech was carried even to the king and queen. Nothing was talked of but Zadig in the antichambers, the chambers, and the cabinet; and though many of the Magi were of opinion that he ought to be burnt as a forcerer, the king ordered his officers to restore him the four hundred ounces of gold which he had been obliged to pay. The register, the attornies, and bailiffs, went to his house with great formality, to carry him back his four hundred ounces. They only retained three hundred and ninety-eight of them to defray the expenses of justice; and their servants demanded their fees.

Zadig saw how extremely dangerous it sometimes is to appear too knowing, and therefore resolved,

that on the next occasion of the like nature he would not tell what he had seen.

Such an opportunity soon offered. A prisoner of state made his escape, and passed under the windows of Zadig's house. Zadig was examined and made no answer. But it was proved that he had looked at the prisoner from this window. For this crime he was condemned to pay five hundred ounces of gold; and, according to the polite custom of Babylon, he thanked his judges for their indulgence. "Great God! said he to himself, what a misfortune it is to walk in a wood through which the queen's bitch or the king's horse have passed! how dangerous to look out at a window! and how difficult to be happy in this life!"

The ENVIOUS MAN.

ZADIG resolved to comfort himself by philosophy and friendship, for the evils he had suffered from fortune. He had in the suburbs of Babylon a house elegantly furnished, in which he assembled all the arts and all the pleasures worthy the pursuit of a gentleman. In the morning his library was open to the learned. In the evening, his table was surrounded by good company. But he soon found what very dangerous guests these men of letters are. A warm dispute arose on one of Zoroaster's laws, which forbids the eating of a griffin. "Why, said some of them, prohibit the eating of a griffin, if there is no such animal in nature?" "There must necessarily be such an animal, (said the others,) since Zoroaster forbids us to eat it." Zadig would fain have reconciled them by saying, "If there are no griffins, we

we cannot possibly eat them; and thus either way we shall obey Zoroaster."

A learned man, who had composed thirteen volumes on the properties of the griffin, and was besides the chief theurgite, hastened away to accuse Zadig before one of the principal Magi, named Yebor, the greatest blockhead, and therefore the greatest fanatic among the Chaldeans. This man would have empaled Zadig to do honour to the sun, and would then have recited the breviary of Zoroaster with greater satisfaction. The friend Cador (a friend is better than a hundred priests) went to Yebor, and said to him, "Long live the sun and the griffins; beware of punishing Zadig; he is a saint; he has griffins in his inner court, and does not eat them; and his accuser is an heretic, who dares to maintain that rabbits have cloven feet, and are not unclean." "Well, (said Yebor, shaking his bald pate) we must empale Zadig for having thought contemptuously of griffins, and the other for having spoke disrespectfully of rabbits." Cador hushed up the affair by means of a maid of honour who had bore him a child, and who had great interest in the college of the Magi. No body was empaled. This lenity occasioned a great murmuring among some of the doctors, who from thence predicted the fall of Babylon*. "Upon what does happiness depend, (said Zadig) I am persecuted by every thing in the world, even on account of beings that have no existence." He cursed those men of learning, and resolved for the future to live with none but good company.

* This is a severe satire upon those cruel bigots who persecute all such as presume to differ from established opinions, though purely speculative.

He assembled at his house the most worthy men, and the most beautiful ladies of Babylon. He gave them delicious suppers, often preceded by concerts of musick, and always animated by polite conversation, from which he knew how to banish that affectation of wit, which is the surest method of preventing it entirely, and of spoiling the pleasure of the most agreeable society. Neither the choice of his friends, nor that of the dishes, was made by vanity; for in every thing he preferred the substance to the shadow; and by these means he procured that real respect to which he did not aspire.

Opposite to his house lived one Arimazes, a man whose deformed countenance was but a faint picture of his still more deformed mind. His heart was a mixture of malice, pride, and envy. Having never been able to succeed in any of his undertakings, he revenged himself on all around him, by loading them with the blackest calumnies. Rich as he was, he found it difficult to procure a set of flatterers. The rattling of the chariots that entered Zadig's court in the evening filled him with uneasiness; the sound of his praises enraged him still more. He sometimes went to Zadig's house, and sat down at table without being desired; where he spoiled all the pleasure of the company, as the harpies are said to infect the viands they touch. It happened that one day he took it in his head to give an entertainment to a lady, who, instead of accepting it, went to sup with Zadig. At another time, as he was talking with Zadig at Court, a Minister of State came up to them, and invited Zadig to supper, without inviting Arimazes. The most implacable hatred has seldom a more solid foundation. This man, who in Babylon was called the *Envious*, resolved to ruin Zadig, because he was called the *Happy*.

Happy. “The opportunity of doing mischief occurs a hundred times in a day, and that of doing good but once a year,” as sayeth the wise Zoroaster.

The envious man went to see Zadig, who was walking in his garden with two friends and a lady, to whom he said many gallant things, without any other intention than that of saying them. The conversation turned upon a war which the king had just brought to a happy conclusion against the prince of Hircania, his vassal. Zadig, who had signalized his courage in this short war, bestowed great praises on the king, but greater still on the lady. He took out his pocket-book, and wrote four lines extempore, which he gave to this amiable person to read. His friends begged they might see them; but modesty, or rather a well-regulated self-love, would not allow him to grant their request. He knew that extemporary verses are never approved by any but by the person in whose honour they are written. He therefore tore in two the leaf on which he had wrote them, and threw both the pieces into a thicket of rose bushes where the rest of the company sought for them in vain. A slight shower falling soon after, obliged them to return to the house. The envious man, who staid in the garden, continued to search, till at last he found a piece of the leaf. It had been torn in such a manner, that each half of a line formed a complete sense, and even a verse of a shorter measure; but what was still more surprising, these short verses were found to contain the most injurious reflections on the king; they ran thus:

To flagrant crimes
His Crown he owes,

To

To peaceful times
The worst of foes.

The envious man was now happy for the first time of his life. He had it in his power to ruin a person of virtue and merit. Filled with this fiend-like joy, he found means to convey to the king the satire written by the hand of Zadig, who, together with the lady and his two friends, was thrown into prison.

His trial was soon finished, without his being permitted to speak for himself. As he was going to receive his sentence, the envious man threw himself in his way, and told him with a loud voice, that his verses were good for nothing. Zadig did not value himself on being a good poet; but it filled him with inexpressible concern to find that he was condemned for high treason; and that the fair lady and his two friends were confined in prison for a crime of which they were not guilty. He was not allowed to speak because his writing spoke for him. Such was the law of Babylon. Accordingly he was conducted to the place of execution, through an immense crowd of spectators, who durst not venture to express their pity for him, but who carefully examined his countenance, to see if he died with a good grace. His relations alone were inconsolable; for they could not succeed to his estate. Three fourths of his wealth were confiscated into the king's treasury, and the other fourth was given to the envious man.

Just as he was preparing for death, the king's parrot flew from its cage, and alighted on a rose bush in Zadig's garden. A peach had been driven thither by the wind from a neighbouring tree, and had

had fallen on a piece of the written leaf of the pocket-book to which it stuck. The bird carried off the peach and the paper, and laid them on the king's knee. The king took up the paper with great eagerness, and read the words, which formed no sense, and seemed to be the endings of verses. He loved poetry; and there is always some mercy to be expected from a prince of that disposition. The adventure of the parrot set him a thinking.

The queen, who remembered what had been written on the piece of Zadig's pocket-book, caused it to be brought. They compared the two pieces together, and found them to tally exactly: they then read the verses as Zadig had wrote them.

*Tyrants are prone to flagrant Crimes ;
To Clemency his Crown he owes ;
To Concord and to peaceful Times,
Love only is the worst of Foes.*

The king gave immediate orders that Zadig should be brought before him, and that his two friends and the lady should be set at liberty. Zadig fell prostrate on the ground before the king and queen; humbly begged their pardon for having made such bad verses, and spoke with so much propriety, wit, and good sense, that their majesties desired they might see him again. He did himself that honour, and insinuated himself still farther into their good graces. They gave him all the wealth of the envious man; but Zadig restored him back the whole of it; and this instance of generosity gave no other pleasure to the envious man than that of having preserved his estate. The king's esteem

for Zadig increased every day. He admitted him into all his parties of pleasure, and consulted him in all affairs of state. From that time the queen began to regard him with an eye of tenderness, that might one day prove dangerous to herself, to the king her august consort, to Zadig, and to the kingdom in general. Zadig now began to think that happiness was not so unattainable as he had formerly imagined.

The GENEROUS.

THE time was now arrived for celebrating a grand festival, which returned every five years. It was a custom in Babylon solemnly to declare, at the end of every five years, which of the citizens had performed the most generous action. The grandees and the magi were the judges. The first satrape, who was charged with the government of the city, published the most noble actions that had passed under his administration. The competition was decided by votes; and the king pronounced the sentence. People came to this solemnity from the extremities of the earth. The conqueror received from the monarch's hands a golden cup adorned with precious stones, his majesty at the same time making him this compliment: "Receive this reward of thy generosity, and may the gods grant me many subjects like to thee."

This memorable day being come, the king appeared on his throne, surrounded by the grandees, the magi, and the deputies of all the nations that
came

came to these games, where glory was acquired not by the swiftness of horses, nor by strength of body, but by virtue. The first fatrape recited, with an audible voice, such actions as might entitle the authors of them to this invaluable prize. He did not mention the greatness of soul with which Zadig had restored the envious man his fortune, because it was not judged to be an action worthy of disputing the prize.

He first presented a judge, who having made a citizen lose a considerable cause by a mistake, for which, after all, he was not accountable, had given him the whole of his own estate, which was just equal to what the other had lost.

He next produced a young man, who being desperately in love with a lady whom he was going to marry, had yielded her up to his friend, whose passion for her had almost brought him to the brink of the grave, and at the same time had given him the lady's fortune.

He afterwards produced a soldier, who, in the wars of Hircania, had given a still more noble instance of generosity. A party of the enemy having seized his mistress, he fought in her defence with great intrepidity. At that very instant he was informed that another party, at the distance of a few paces, were carrying off his mother; he therefore left his mistress with tears in his eyes, and flew to the assistance of his mother. At last, he returned to the dear object of his love, and found her expiring. He was just going to plunge his sword in his own bosom; but his mother remonstrating against such a desperate deed, and telling him that he was the only support of her life, he had the courage to endure to live.

The judges were inclined to give the prize to

the foldier. But the king took up the difcourfe and faid, "The action of the foldier, and thofe of the other two, are doubtlefs very great, but they have nothing in them furprifing. Yefterday Zadig performed an action that filled me with wonder. I had a few days before difgraced Coreb, my minifter and favourite. I complained of him in the moft violent and bitter terms; all my courtiers affured me that I was too gentle, and feemed to vie with each other in fpeaking ill of Coreb. I asked Zadig what he thought of him, and he had the courage to commend him. I have read in our hiftories of many people who have atoned for an error by the furrender of their fortune; who have refigned a miftrefs; or preferred a mother to the object of their affection; but never before did I hear of a courtier who fpoke favourably of a difgraced minifter, that laboured under the difpleafure of his fovereign. I give to each of thofe whofe generous actions have been now recited, twenty thoufand pieces of gold; but the cup I give to Zadig."

"May it please your majesty, (faid Zadig,) thyfelf alone deferveft the cup; thou haft performed an action of all others the moft uncommon and meritorious; fince, notwithstanding thy being a powerful king, thou waft not offended at thy flave, when he prefumed to oppofe thy paffion." The king and Zadig were equally the object of admiration. The judge who had given his eftate to his client; the lover who had refigned his miftrefs to his friend; and the foldier, who had preferred the fafety of his mother to that of his miftrefs, received the king's prefents, and faw their names inrolled in the catalogue of generous men. Zadig had the cup, and the king acquired the reputation of a good prince, which he did not long enjoy. The day

day was celebrated by feasts that lasted longer than the law enjoined; and the memory of it is still preserved in Asia. Zadig said, "Now I am happy at last;" but he found himself fatally deceived.

The MINISTER.

THE king had lost his first minister, and chose Zadig to supply his place. All the ladies in Babylon applauded the choice; for since the foundation of the empire there had never been such a young minister. But all the courtiers were filled with jealousy and vexation. The envious man, in particular, was troubled with a spitting of blood, and a prodigious inflammation in his nose. Zadig having thanked the king and queen for their goodness, went likewise to thank the parrot. "Beautiful bird, (said he) 'tis thou that hast saved my life, and made me first minister. The queen's bitch and the king's horse did me a great deal of mischief; but thou hast done me much good. Upon such slender threads as these do the fates of mortals hang! but (added he) this happiness perhaps will vanish very soon." "Soon," replied the parrot. Zadig was somewhat startled at this word. But as he was a good natural philosopher, and did not believe parrots to be prophets, he quickly recovered his spirits, and resolved to execute his duty to the best of his power.

He made every one feel the sacred authority of the laws, but no one felt the weight of his dignity. He never checked the deliberations of the divan; and every vizier might give his opinion without the fear of incurring the minister's displeasure. When he gave judgment, it was not he that gave it,

it, it was the law ; the rigour of which, however, whenever it was too severe, he always took care to soften; and when laws were wanting, the equity of his decisions was such as might easily have made them pass for those of Zoroaster.

It is to him that the nations are indebted for this grand principle, to wit, that it is better to run the risk of sparing the guilty than to condemn the innocent. He imagined that laws were made as well to secure the people from the suffering of injuries as to restrain them from the commission of crimes. His chief talent consisted in discovering the truth, which all men seek to obscure. This great talent he put in practice from the very beginning of his administration. A famous merchant of Babylon, who died in the Indies, divided his estate equally between his two sons, after having disposed of their sister in marriage, and left a present of thirty thousand pieces of gold to that son who should be found to have loved him best. The eldest raised a tomb to his memory; the youngest increased his sister's portion, by giving her a part of his inheritance. Every one said that the eldest son loved his father best, and the youngest his sister; and that the thirty thousand pieces belonged to the eldest.

Zadig sent for both of them, the one after the other. To the eldest he said, "Thy father is not dead; he is recovered of his last illness, and is returning to Babylon." "God be praised, (replied the young man,) but his tomb cost me a considerable sum." Zadig afterwards said the same thing to the youngest. "God be praised, (said he) I will go and restore to my father all that I have; but I could wish that he would leave my sister what I have given her." "Thou shalt restore nothing,

thing, replied Zadig, and thou shalt have the thirty thousand pieces, for thou art the son who loves his father best."

A young lady possessed of a handsome fortune had given a promise of marriage to two magi; and after having, for some months, received the instructions of both, she, proved with child. They were both desirous of marrying her. "I will take for my husband, said she, the man who has put me in a condition to give a subject to the state." "I am the man that has done the work," said the one. "I am the man that has done it," said the other. "Well, replied the lady, I will acknowledge for the infant's father him that can give it the best education." The lady was delivered of a son. The two magi contended who should bring him up, and the cause was carried before Zadig. Zadig summoned the two magi to attend him. "What will you teach your pupil?" said he to the first. "I will teach him, (said the doctor) the eight parts of speech, logick, astrology, pneumatics, what is meant by substance and accident, abstract and concrete, the doctrine of the monades, and the pre-established harmony." "For my part, (said the second) I will endeavour to give him a sense of justice, and to make him worthy the friendship of good men." Zadig then cried, "Whether thou art his father or not, thou shalt have his mother."

The DISPUTES and the AUDIENCES.

IN this manner he daily discovered the subtilty of his genius and the goodness of his heart. The people at once admired and loved him. He passed for the happiest man in the world. The whole

whole empire resounded with his name. All the ladies ogled him. All the men praised him for his justice. The learned regarded him as an oracle; and even the priests confessed that he knew more than the old archmagi Yebor. They were now so far from prosecuting him on account of the griffins, that they believed nothing but what he thought credible.

There had reigned in Babylon, for the space of fifteen hundred years, a violent contest that had divided the empire into two sects. The one pretended that they ought to enter the temple of Mitra with the left foot foremost*; the other held this custom in detestation, and always entered with the right foot first. The people waited with great impatience for the day on which the solemn feast of the sacred fire was to be celebrated, to see which sect Zadig would favour. All the world had their eyes fixed on his two feet, and the whole city was in the utmost suspense and perturbation. Zadig jumped into the temple with his feet joined together; and afterwards proved, in an eloquent discourse, that the Sovereign of heaven and earth, who accepteth not the persons of men, makes no distinction between the right and the left foot. The envious man and his wife alledged that his discourse was not figurative enough, and that he did not make the rocks and mountains to dance with sufficient agility. "He is dry, (said they) and void of genius: he does not make the sea to fly, and stars to fall, nor the sun to melt like wax: he has not the true oriental stile." Zadig contented himself with having the stile of reason. All the

* This is probably a glance at the disputes about Jansenism, which, though in themselves insignificant, have divided France into two inveterate factions.

world favoured him, not because he was in the right road, or followed the dictates of reason, or was a man of real merit, but because he was prime vizier.

He terminated with the same happy address the grand difference between the white and the black magi. The former maintained that it was the height of impiety to pray to God with the face turned towards the east in winter; the latter asserted that God abhorred the prayers of those who turned towards the west in summer. Zadig decreed that every man should be allowed to turn as he pleased.

Thus he found out the happy secret of finishing all affairs, whether of a private or public nature, in the morning. The rest of the day he employed in superintending and promoting the embellishments of Babylon. He exhibited tragedies that drew tears from the eyes of the spectators, and comedies that shook their sides with laughter; a custom which had long been disused, and which his good taste now induced him to revive. He never affected to be more knowing in the polite arts than the artists themselves; he encouraged them by rewards and honours, and was never jealous of their talents. In the evening the king was highly entertained with his conversation, and the queen still more. "Great minister!" said the king. "Amiable minister!" said the queen; and both of them added, "it would have been a great loss to the state had such a man been hanged."

Never was man in power obliged to give so many audiences to the ladies. Most of them came to consult him about——no business at all, that so they might have some business with him. The wife of the envious man was among the first. She swore to him by Mitra, by Zenda Vesta, and by

the sacred fire, that she detested her husband's conduct: she then told him in confidence that he was a jealous brutal wretch; and gave him to understand that heaven punished him for his crimes, by refusing him the precious effects of the sacred fire, by which alone man can be rendered like the gods. At last she concluded by dropping her garter. Zadig took it up with his usual politeness, but did not tie it about the lady's leg; and this slight fault, if it may be called a fault, was the cause of the most terrible misfortunes. Zadig never thought of it more; but the lady thought of it with great attention.

Never a day passed without several visits from the ladies. The secret annals of Babylon pretend that he once yielded to the temptation, but that he was surprised to find that he enjoyed his mistress without pleasure, and embraced her without distraction. The lady to whom he gave, almost without being sensible of it, these marks of his favour, was a maid of honour to queen Astarte. This tender Babylonian said to herself by way of comfort, "This man must have his head filled with a prodigious heap of business, since even in making love he cannot avoid thinking on public affairs." Zadig happened, at the very instant when most people say nothing at all, and others only pronounce a few sacred words, to cry out, "The queen." The Babylonian thought that he was at last happily come to himself, and that he said, "My queen." But Zadig, who was always too absent, pronounced the name of Astarte. The lady, who in this happy situation interpreted every thing in her own favour, imagined that he meant to say, "Thou art more beautiful than queen Astarte." After receiving some handsome presents, she left the

the seraglio of Zadig, and went to relate her adventure to the envious woman, who was her intimate friend, and who was greatly piqued at the preference given to the other. "He would not so much as deign, said she, to tie this garter about my leg, and I am therefore resolved never to wear it more." "O ho, said the happy lady to the envious one, your garters are the same with the queen's! do you buy them from the same weaver?" This hint set the envious lady a-thinking; she made no reply, but went to consult with her envious husband.

Meanwhile Zadig perceived that his thoughts were always distracted, as well when he gave audience as when he sat in judgment. He did not know to what to attribute this absence of mind; and that was his only sorrow.

He had a dream, in which he imagined that he laid himself down upon a heap of dry herbs, among which there were many prickly ones that gave him great uneasiness, and that he afterwards reposed himself on a soft bed of roses, from which there sprung a serpent that wounded him to the heart with its sharp and venomous tongue. "Alas, said he, I have long lain on these dry and prickly herbs, I am now on the bed of roses; but what shall be the serpent?"

JEALOUSY.

ZADIG's calamities sprung even from his happiness, and especially from his merit. He every day conversed with the king, and Astarte his august consort. The charms of his conversation were greatly heightened by that desire of pleasing,

which is to the mind what dress is to beauty. His youth and graceful appearance insensibly made an impression on Astarte, which she did not at first perceive. Her passion grew and flourished in the bosom of innocence. Without fear or scruple, she indulged the pleasing satisfaction of seeing and hearing a man, who was so dear to her husband, and to the empire in general. She was continually praising him to the king. She talked of him to her women, who were always sure to improve on her praises. And thus every thing contributed to pierce her heart with a dart, o which she did not seem to be sensible. She made several presents to Zadig, which discovered a greater spirit of gallantry than she imagined. She intended to speak to him only as a queen satisfied with his services; and her expressions were sometimes those of a woman in love.

Astarte was much more beautiful than that Semira who had such a strong aversion to one-eyed men, or that other woman who had resolved to cut off her husband's nose. Her unreserved familiarity, her tender expressions, at which she began to blush; and her eyes, which, though she endeavoured to divert them to other objects, were always fixed upon his, inspired Zadig with a passion that filled him with astonishment. He struggled hard to get the better of it. He called to his aid the precepts of philosophy, which had always stood him in stead; but from thence, though he could derive the light of knowledge, he could procure no remedy to cure the disorders of his love-sick heart. Duty, gratitude, and violated majesty, presented themselves to his mind, as so many avenging gods. He struggled; he conquered; but this victory, which he was obliged to purchase afresh every moment,

ment, cost him many sighs and tears. He no longer dared to speak to the queen with that sweet and charming familiarity which had been so agreeable to them both. His countenance was covered with a cloud. His conversation was constrained and incoherent. His eyes were fixed on the ground; and when, in spite of all his endeavours to the contrary, they encountered those of the queen, they found them bathed in tears, and darting arrows of flame. They seemed to say, We adore each other, and yet are afraid to love: we both burn with a fire which we both condemn.

Zadig left the royal presence full of perplexity and despair, and having his heart oppressed with a burden which he was no longer able to bear. In the violence of his perturbation he involuntarily betrayed the secret to his friend Cador, in the same manner as a man, who, having long supported the fits of a cruel disease, discovers his pain by a cry extorted from him by a more severe fit, and by the cold sweat that covers his brow.

“ I have already discovered, said Cador, the sentiments which thou wouldest fain conceal from thyself. The symptoms by which the passions shew themselves are certain and infallible. Judge, my dear Zadig, since I have read thy heart, whether the king will not discover something in it that may give him offence. He has no other fault but that of being the most jealous man in the world. Thou canst resist the violence of thy passion with greater fortitude than the queen, because thou art a philosopher, and because thou art Zadig. Astarte is a woman: she suffers her eyes to speak with so much the more imprudence, as she does not as yet think herself guilty. Conscious of her own innocence, she unhappily neglects those external appearances which

which are so necessary. I shall tremble for her so long as she has nothing wherewithal to reproach herself. Were ye both of one mind, ye might easily deceive the whole world. A growing passion which we endeavour to suppress, discovers itself in spite of all our efforts to the contrary; but love, when gratified, is easily concealed." Zadig trembled at the proposal of betraying the king, his benefactor; and never was he more faithful to his prince, than when guilty of an involuntary crime against him. Meanwhile, the queen mentioned the name of Zadig so frequently, and with such a blushing and downcast look; she was sometimes so lively, and sometimes so perplexed, when she spoke to him in the king's presence, and was seized with such a deep thoughtfulness at his going away, that the king began to be troubled. He believed all that he saw, and imagined all that he did not see. He particularly remarked, that his wife's shoes were blue, and that Zadig's shoes were blue; that his wife's ribbands were yellow; and that Zadig's bonnet was yellow; and these were terrible symptoms to a prince of so much delicacy. In his jealous mind suspicions were turned into certainty.

All the slaves of kings and queens are so many spies over their hearts. They soon observed that Astarte was tender, and that Moabdar was jealous. The envious man persuaded his wife to send the king her garter, which resembled those of the queen; and to complete the misfortune, this garter was blue. The monarch now thought of nothing but in what manner he might best execute his vengeance. He one night resolved to poison the queen, and in the morning to put Zadig to death by the bowstring. The orders were given to a merciless eunuch, who commonly executed his acts of vengeance.

geance. There happened at that time to be in the king's chamber a little dwarf, who, tho' dumb, was not deaf. He was allowed, on account of his insignificance, to go wherever he pleased; and, as a domestic animal, was a witness of what passed in the most profound secrecy. This little mute was strongly attached to the queen and Zadig. With equal horror and surprise he heard the cruel orders given. But how prevent the fatal sentence that in a few hours was to be carried into execution. He could not write, but he could paint; and excelled particularly in drawing a striking resemblance. He employed a part of the night in sketching out with his pencil what he meant to impart to the queen. The piece represented the king in one corner, boiling with rage, and giving orders to the eunuch; a blue bowstring, and a bowl on a table, with blue garters and yellow ribbands; the queen in the middle of the picture, expiring in the arms of her woman, and Zadig strangled at her feet. The horizon represented a rising sun, to express that this shocking execution was to be performed in the morning. As soon as he had finished the picture, he ran to one of Astarte's women, awaked her, and made her understand that she must immediately carry it to the queen.

At midnight a messenger knocks at Zadig's door, awakes him, and gives him a note from the queen. He doubts whether it is not a dream; and opens the letter with a trembling hand. But how great was his surprise! and who can express the consternation and despair into which he was thrown upon reading these words: "Fly, this instant, or thou art a dead man. Fly, Zadig, I conjure thee by our mutual love and my yellow ribbands. I have not
been

been guilty, but I find that I must die like a criminal."

Zadig was hardly able to speak. He sent for Cador, and, without uttering a word, gave him the note. Cador forced him to obey, and forthwith to take the road to Memphis. "Shouldest thou dare (said he) to go in search of the queen, thou wilt hasten her death. Shouldest thou speak to the king, thou wilt infallibly ruin her. I will take upon me the charge of her destiny; follow thy own. I will spread a report that thou hast taken the road to India. I will soon follow thee, and inform thee of all that shall have passed in Babylon." At that instant, Cador caused two of the swiftest dromedaries to be brought to a private gate of the palace. Upon one of these he mounted Zadig, whom he was obliged to carry to the door, and who was ready to expire with grief. He was accompanied by a single domestic; and Cador, plunged in sorrow and astonishment, soon lost sight of his friend.

This illustrious fugitive arriving on the side of a hill, from whence he could take a view of Babylon, turned his eyes towards the queen's palace, and fainted away at the sight; nor did he recover his senses but to shed a torrent of tears, and to wish for death. At length, after his thoughts had been long engrossed in lamenting the unhappy fate of the loveliest woman and the greatest queen in the world, he for a moment turned his views on himself, and cried, "What then is human life? O virtue, how hast thou served me! Two women have basely deceived me; and now a third, who is innocent, and more beautiful than both the others, is going to be put to death! Whatever good I have done hath been to me a continual source of calamity

mity and affliction ; and I have only been raised to the height of grandeur, to be tumbled down the most horrid precipice of misfortune." Filled with these gloomy reflections, his eyes overspread with the veil of grief, his countenance covered with the paleness of death, and his soul plunged in an abyss of the blackest despair, he continued his journey towards Egypt.

The W O M A N beaten.

ZADIG directed his course by the stars. The constellation of Orion, and the splendid Dog-star, guided his steps towards the pole of Canopæa. He admired those vast globes of light, which appear to our eyes but as so many little sparks, while the earth, which in reality is only an imperceptible point in nature, appears to our fond imaginations as something so grand and noble. He then represented to himself the human species, as it really is, as a parcel of insects devouring one another on a little atom of clay. This true image seemed to annihilate his misfortunes, by making him sensible of the nothingness of his own being, and of that of Babylon. His soul launched out into infinity, and detached from the senses, contemplated the immutable order of the universe. But when afterwards, returning to himself, and entering into his own heart, he considered that Astarte had perhaps died for him, the universe vanished from his sight, and he beheld nothing in the whole compass of nature but Astarte expiring, and Zadig unhappy. While he thus alternately gave up his mind to this flux and reflux of sublime philosophy

and intolerable grief, he advanced towards the frontiers of Egypt; and his faithful domestic was already in the first village, in search of a lodging. Meanwhile, as Zadig was walking towards the gardens that skirted the village, he saw, at a small distance from the highway, a woman bathed in tears, and calling heaven and earth to her assistance, and a man in a furious passion, pursuing her. This madman had already overtaken the woman, who embraced his knees, notwithstanding which he loaded her with blows and reproaches. Zadig judged by the frantic behaviour of the Egyptian, and by the repeated pardons which the lady asked him, that the one was jealous, and the other unfaithful. But when he surveyed the woman more narrowly, and found her to be a lady of exquisite beauty, and even to have a strong resemblance to the unhappy Astarte, he felt himself inspired with compassion for her, and horror towards the Egyptian. "Assist me, (cried she to Zadig with the deepest sighs) deliver me from the hands of the most barbarous man in the world; save my life." Moved by these pitiful cries, Zadig ran and threw himself between her and the barbarian. As he had some knowledge of the Egyptian language, he addressed him in that tongue: "If (said he) thou hast any humanity, I conjure thee to pay some regard to her beauty and weakness. How canst thou behave in this outrageous manner to one of the master-pieces of nature, who lies at thy feet, and has no defence but her tears?" "Ah, ah! (replied the madman) thou art likewise in love with her; I must be revenged on thee too." So saying, he left the lady, whom he had hitherto held with his hand twisted in her hair, and taking his lance, attempted to stab the stranger. Zadig, who was
in

in cold blood, easily eluded the blow aimed by the frantic Egyptian. He seized the lance near the iron with which it was armed. The Egyptian strove to draw it back; Zadig to wrest it from the Egyptian; and in the struggle it was broke in two. The Egyptian draws his sword; Zadig does the same. They attack each other. The former gives a hundred blows at random; the latter wards them off with great dexterity. The lady, seated on a turf, re-adjusts her head-dress, and looks at the combatants. The Egyptian excelled in strength; Zadig in address. The one fought like a man whose arm was directed by his judgment; the other like a madman, whose blind rage made him deal his blows at random. Zadig closes with him, and disarms him; and while the Egyptian, now become more furious, endeavours to throw himself upon him, he seizes him, presses him close, and throws him down; and then holding his sword to his breast, offers him his life. The Egyptian, frantic with rage, draws his poniard, and wounds Zadig at the very instant that the conqueror was granting a pardon. Zadig, provoked at such a brutal behaviour, plunged his sword in the bosom of the Egyptian, who giving a horrible shriek and a violent struggle, instantly expired. Zadig then approached the lady, and said to her with a gentle tone, "He hath forced me to kill him; I have avenged thy cause; thou art now delivered from the most violent man I ever saw; what further, madam, wouldst thou have me to do for thee?" "Die, villain, (replied she) die; thou hast killed my lover; O that I were able to tear out thy heart!" "Why truly, madam, (said Zadig) thou hadst a strange kind of a man for a lover; he beat thee with all his might, and would have killed me, be-

cause thou hadst entreated me to give thee assistance." " I wish he were beating me still, (replied the lady, with tears and lamentation;) I well deserved it; for I had given him cause to be jealous. Would to heaven that he was now beating me, and that thou wast in his place." Zadig, struck with surprise, and inflamed with a higher degree of resentment than he had ever felt before, said, " Beautiful as thou art, madam, thou deservest that I should beat thee in my turn for thy perverse and impertinent behaviour; but I shall not give myself the trouble." So saying, he remounted his camel, and advanced towards the town. He had proceeded but a few steps, when he turned back at the noise of four Babylonian couriers, who came riding at full gallop. One of them, upon seeing the woman, cried, " It is the very same; she resembles the description that was given us." They gave themselves no concern about the dead Egyptian, but instantly seized the lady. She called out to Zadig; " Help me once more, generous stranger; I ask pardon for having complained of thy conduct; deliver me again, and I will be thine for ever." Zadig was no longer in the humour of fighting for her. " Apply to another, (said he) thou shalt not again ensnare me by thy wiles." Besides, he was wounded; his blood was still flowing, and he himself had need of assistance: and the sight of four Babylonians, probably sent by king Moabdar, filled him with apprehension. He therefore hastened toward the village, unable to comprehend why four Babylonian couriers should come to seize this Egyptian woman, but still more astonished at the lady's behaviour,

S L A V E R Y.

AS he entered the Egyptian village, he saw himself surrounded by the people. Every one said, "This is the man that carried off the beautiful Missouf, and assassinated Clitofis." "Gentlemen, (said he) God preserve me from carrying off your beautiful Missouf; she is too capricious for me: and with regard to Clitofis, I did not assassinate him; I only fought with him in my own defence. He endeavoured to kill me, because I humbly interceded for the beautiful Missouf, whom he beat most unmercifully. I am a stranger, come to seek refuge in Egypt; and it is not likely, that in coming to implore your protection, I should begin by carrying off a woman, and assassinating a man."

The Egyptians were then just and humane. The people conducted Zadig to the town-house. They first of all ordered his wound to be dressed, and then examined him and his servant apart, in order to discover the truth. They found that Zadig was not an assassin; but as he was guilty of having killed a man, the law condemned him to be a slave. His two camels were sold for the benefit of the town: all the gold he had brought with him was distributed among the inhabitants; and his person, as well as that of the companion of his journey, was exposed to sale in the market-place. An Arabian merchant, named Setoc, made the purchase; but as the servant was fitter for labour than the master, he was sold at a higher price. There was no comparison between the two men. Thus Zadig became a slave subordinate to his own servant. They were linked together by a chain fastened to their feet, and in this condition they followed

followed the Arabian merchant to his house. By the way Zadig comforted his servant, and exhorted him to patience; but he could not help making, according to his usual custom, some reflections on human life. "I see (said he) that the unhappiness of my fate hath an influence on thine. Hitherto every thing has turned out to me in a most unaccountable manner. I have been condemned to pay a fine for having seen the marks of a bitch's feet. I thought that I should once have been empaled on account of a griffin. I have been sent to execution for having made some verses in praise of the king. I have been upon the point of being strangled, because the queen had yellow ribbands; and now I am a slave with thee, because a brutal wretch beat his mistress. Come, let us keep a good heart; all this perhaps will have an end. The Arabian merchants must necessarily have slaves; and why not me as well as another, since, as well as another, I am a man? This merchant will not be cruel; he must treat his slaves well, if he expects any advantage from them." But while he spoke thus, his heart was entirely engrossed by the fate of the queen of Babylon.

Two days after, the merchant Setoc set out for Arabia Deserta, with his slaves and his camels. His tribe dwelt near the desert of Oreb. The journey was long and painful. Setoc set a much greater value on the servant than the master, because the former was more expert in loading the camels; and all the little marks of distinction were shewn to him. A camel having died within two days journey of Oreb, his burden was divided and laid on the backs of the servants; and Zadig had his share among the rest. Setoc laughed to see all his slaves walking with their bodies inclined. Zadig took the
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the liberty to explain to him the cause, and inform him of the laws of the balance. The merchant was astonished, and began to regard him with other eyes. Zadig, finding he had raised his curiosity, encreased it still further by acquainting him with many things that related to commerce; the specific gravity of metals and commodities under an equal bulk; the properties of several useful animals; and the means of rendering those useful that are not naturally so. At last Setoc began to consider Zadig as a sage, and preferred him to his companion, whom he had formerly so much esteemed. He treated him well, and had no cause to repent of his kindness.

As soon as Setoc arrived among his own tribe, he demanded the payment of five hundred ounces of silver, which he had lent to a Jew in presence of two witnesses; but as the witnesses were dead, and the debt could not be proved, the Hebrew appropriated the merchant's money to himself, and piously thanked God for putting it in his power to cheat an Arabian. Setoc imparted this troublesome affair to Zadig, who was now become his counsel. "In what place (said Zadig) didst thou lend the five hundred ounces to this infidel?" "Upon a large stone, (replied the merchant) that lies near mount Oreb." "What is the character of thy debtor?" said Zadig. "That of a knave," returned Setoc. "But I ask thee, whether he is lively or phlegmatic; cautious or imprudent?" "He is, of all bad prayers, (said Setoc) the most lively fellow I ever knew." "Well, (resumed Zadig) allow me to plead thy cause." In effect, Zadig having summoned the Jew to the tribunal, addressed the judge in the following terms: "Pillow of the throne of equity, I come to demand of this man,
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in the name of my master, five hundred ounces of silver, which he refuses to repay." "Hast thou any witnesses?" said the judge. "No, they are dead; but there remains a large stone upon which the money was counted; and if it please thy grandeur to order the stone to be sought for, I hope that it will bear witness. The Hebrew and I will tarry here till the stone arrives: I will send for it at my master's expence." "With all my heart," replied the judge, and immediately applied himself to the discussion of other affairs.

When the court was going to break up, the judge said to Zadig, "Well, friend, is not thy stone come yet?" The Hebrew replied with a smile, "Thy grandeur may stay here till the morrow, and after all not see the stone. It is more than six miles from hence; and it would require fifteen men to move it." "Well, (cried Zadig) did not I say that the stone would bear witness? since this man knows where it is, he thereby confesses that it was upon it that the money was counted." The Hebrew was disconcerted, and was soon after obliged to confess the truth. The judge ordered him to be fastened to the stone, without meat or drink, till he should restore the five hundred ounces, which were soon after paid.

The slave Zadig and the stone were held in great repute in Arabia.

THE FUNERAL PILE.

SETOC, charmed with the happy issue of this affair, made his slave his intimate friend. He had now conceived as great an esteem for him as ever

ever the king of Babylon had done ; and Zadig was glad that Setoc had no wife. He discovered in his master a good natural disposition, much probity of heart, and a great share of good sense ; but he was sorry to see, that, according to the ancient custom of Arabia, he adored the host of heaven ; that is, the sun, moon, and stars. He sometimes spoke to him on this subject with great prudence and discretion. At last he told him that these bodies were like all other bodies in the universe, and no more deserving of our homage than a tree or a rock. “ But (said Setoc,) they are eternal beings ; and it is from them we derive all we enjoy. They animate nature ; they regulate the seasons ; and, besides, are removed at such an immense distance from us, that we cannot help revering them.” — “ Thou receivest more advantage (replied Zadig,) from the waters of the Red Sea, which carry thy merchandize to the Indies. Why may not it be as ancient as the stars ? and if thou adorest what is placed at a distance from thee, thou oughtest to adore the land of the Gangarides, which lies at the extremity of the earth.” “ No (said Setoc,) the brightness of the stars commands my adoration.”

At night Zadig lighted up a great number of candles in the tent where he was to sup with Setoc ; and the moment his patron appeared, he fell on his knees before these lighted tapers, and said, “ Eternal and shining luminaries ! be ye always propitious to me.” Having thus said, he sat down at the table, without taking the least notice of Setoc. “ What art thou doing ?” said Setoc to him in amaze. “ I act like thee (replied Zadig,) I adore these candles, and neglect their master and mine.” Setoc comprehended the profound sense of this apologue. The wisdom of his slave sunk

deep into his soul; he no longer offered incense to the creatures, but adored the eternal Being who made them.

There prevailed at that time in Arabia a shocking custom, sprung originally from Scythia, and which, being established in the Indies by the credit of the Brachmans, threatened to over-run all the East. When a married man died, and his beloved wife aspired to the character of a saint, she burned herself publickly on the body of her husband. This was a solemn feast, and was called the Funeral Pile of Widowhood; and that tribe in which most women had been burned was the most respected.—An Arabian of Setoc's tribe being dead, his widow, whose name was Almona, and who was very devout, published the day and hour when she intended to throw herself into the fire, amidst the sound of drums and trumpets. Zadig remonstrated against this horrible custom; he shewed Setoc how inconsistent it was with the happiness of mankind to suffer young widows to burn themselves every other day, widows who were capable of giving children to the state, or at least of educating those they already had; and he convinced him that it was his duty to do all that lay in his power to abolish such a barbarous practice. "The women (said Setoc,) have possessed the right of burning themselves for more than a thousand years; and who shall dare to abrogate a law which time hath rendered sacred? Is there any thing more respectable than ancient abuses?" "Reason is more ancient (replied Zadig;) meanwhile, speak thou to the chiefs of the tribes, and I will go to wait on the young widow."

Accordingly he was introduced to her; and, after having insinuated himself into her good graces
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by some compliments on her beauty, and told her what a pity it was to commit so many charms to the flames, he at last praised her for her constancy and courage. "Thou must surely have loved thy husband (said he to her,) with the most passionate fondness." "Who, I? (replied the lady,) I loved him not at all. He was a brutal, jealous, insupportable wretch; but I am firmly resolved to throw myself on his funeral pile." "It would appear then (said Zadig,) that there must be a very delicious pleasure in being burnt alive." "Oh! it makes nature shudder (replied the lady,) but that must be overlooked. I am a devotee; I should lose my reputation; and all the world would despise me, if I did not burn myself." Zadig having made her acknowledge that she burned herself to gain the good opinion of others, and to gratify her own vanity, entertained her with a long discourse, calculated to make her a little in love with life, and even went so far as to inspire her with some degree of good will for the person who spoke to her.---- "And what wilt thou do at last (said he,) if the vanity of burning thyself should not continue?" "Alas! (said the lady,) I believe I should desire thee to marry me."

Zadig's mind was too much engrossed with the idea of Astarte not to elude this declaration; but he instantly went to the chiefs of the tribes, told them what had passed, and advised them to make a law, by which a widow should not be permitted to burn herself, till she had conversed privately with a young man for the space of an hour. Since that time not a single woman hath burned herself in Arabia. They were indebted to Zadig alone for destroying in one day a cruel custom, that had

lasted for so many ages; and thus he became the benefactor of Arabia.

The SUPPER.

SETOC, who could not separate himself from this man, in whom dwelt wisdom, carried him to the great fair of Balzora, whither the richest merchants in the earth resorted. Zadig was highly pleased to see so many men of different countries united in the same place. He considered the whole universe as one large family assembled at Balzora. The second day he sat at table with an Egyptian, an Indian, an inhabitant of Cathay, a Greek, a Celtic, and several other strangers, who, in their frequent voyages to the Arabian gulph, had learned enough of the Arabic to make themselves understood.----- The Egyptian seemed to be in a violent passion. "What an abominable country is Balzora! (said he,) they refuse me a thousand ounces of gold on the best security in the world." "How! (said Setoc,) on what security have they refused thee this sum?" "On the body of my aunt (replied the Egyptian,) she was the most notable woman in Egypt; she always accompanied me in my journies; she died on the road! I have converted her into one of the finest mummies in the world; and, in my own country, I could have as much as I please, by giving her as a pledge. It is very strange that they will not here lend me so much as a thousand ounces of gold on such a solid security." Angry as he was, he was going to help himself to a bit of excellent boiled fowl, when the Indian, taking him by the hand, cried out in a sorrowful tone, "Ah! what art

art thou going to do?" "To eat a bit of this fowl," replied the man who owned the mummy. "Take care that thou doest not, (replied the Indian.) It is possible that the soul of the deceased may have passed into this fowl, and thou wouldst not, surely, expose thyself to the danger of eating thy aunt*? To boil fowls is a manifest outrage on nature."---- "What dost thou mean by thy nature and thy fowls? (replied the choleric Egyptian.) We adore a bull, and yet we eat heartily of beef." "You adore a bull! is it possible?" said the man of Ganges. "Nothing is more possible, (returned the other;) we have done so for these hundred and thirty-five thousand years; and no body amongst us has ever found fault with it." A hundred and thirty-five thousand years! (said the Indian.) This account is a little exaggerated; it is but eighty thousand years since India was first peopled, and we are surely more ancient than you: Brama† prohibited our eating of ox-flesh before you thought of putting it on your spits or altars." "This Brama of your's (said the Egyptian,) is a pleasant sort of an animal truly to compare with our Apis; what great things hath your Brama performed?" "It was he (replied the Bramin,) that taught mankind to read and write, and to whom the world is indebted for the game of chess." "Thou art mistaken (said a Chaldean who sat near him,) it is to the fish

* Many casts or tribes of Indians, especially the Bramins, believe in the metempsychosis, or transmigration of souls.

† Brama, or Brahma, is one of the principal deities of the Tonquinefe.

fish Oannes* that we owe these great advantages ; and it is just that we should render homage to none but him. All the world will tell thee, that he is a divine being, with a golden tail and a beautiful human head, and that for three hours every day he left the water to preach on dry land. He had several children who were kings, as every one knows. I have a picture of him at home, which I worship with becoming reverence. We may eat as much beef as we please ; but it is surely a great sin to dress fish for the table. Besides, you are both of an origin too recent and ignoble to dispute with me. The Egyptians reckon only a hundred and thirty-five thousand years, and the Indians but eighty thousand, while we have almanacks of four thousand ages. Believe me ; renounce your follies ; and I will give to each of you a beautiful picture of Oannes."

The man of Cathay took up the discourse, and said ; " I have a great respect for the Egyptians, the Chaldeans, the Greeks, the Celts, Brama, the bull Apis, and the beautiful fish Oannes ; but I could think that Li, or Tien†, as he is commonly

* Berosus, in his account of the Babylonian antiquities, says, that in the beginning of the Chaldean empire, an animal called Oannes came out of the Red Sea. He had the body of a fish, with the head and feet of a man. He conversed with the people, and imparted to them the knowledge of letters, arts, and sciences. He taught them to form societies, build cities, erect temples, measure and cultivate lands ; in a word, civilized the whole nation. However, he neither ate nor drank with them, and at sun-set always retired into the sea. The fable probably alludes to some strangers who arrived on the coast in a ship, and took some pains to humanize the barbarous inhabitants.

† Chinese words. The first properly signifies Natural Light, or Reason ; and the last Heaven, or God.

ly called, is superior to all the bulls in the earth, and all the fish in the sea. I shall say nothing of my native country; it is as large as Egypt, Chaldea, and the Indies, put together. Neither shall I dispute about the antiquity of our nation; because it is of little consequence whether we are ancient or not; it is enough if we are happy; but, were it necessary to speak of almanacks, I could say that all Asia takes ours, and that we had very good ones before Arithmetic was known in Chaldea."

"Ignorant men, as ye all are, (said the Greek;) do you not know that Chaos is the father of all; and that form and matter have put the world into its present condition?" The Greek spoke for a long time, but was at last interrupted by the Celtic, who, having drank pretty deeply while the rest were disputing, imagined he was now more knowing than all the others, and said with an oath, that there were none but Teutat * and the mistletoe of the oak that were worth the trouble of a dispute; that, for his own part, he had always some mistletoe in his pocket; and that the Scythians, his ancestors, were the only men of merit that had ever appeared in the world; that it was true they had sometimes ate human flesh, but that, notwithstanding that circumstance, his nation deserved to be held in great esteem; and that, in fine, if any one spoke ill of Teutat, he would teach him better manners. The quarrel was now become warm; and

* Teutat is the same with Mercury. *Teut*, in the Celtic language, signifies People, and *tat* a Father. The word Mercury, according to Pezron, comes from the Gaulish words *meres* and *ur*, the first importing Merchandize; the other signifying a Man; very little different from the Latin words *merx* and *vir*.

and Setoc saw the table ready to be stained with blood. Zadig, who had been silent during the whole dispute, arose at last. He first addressed himself to the Celtic, as the most furious of all the disputants; he told him that he had reason on his side, and begged a few misletoes. He then praised the Greek for his eloquence; and softened all their exasperated spirits. He said but little to the man of Cathay, because he had been the most reasonable of them all. At last he said; "You were going, my friends, to quarrel about nothing; for you are all of one mind." At this word they all cried out together. "Is it not true (said he to the Celtic) that you adore not this misletoe, but him that made both the misletoe and the oak?" "Most undoubtedly," replied the Celtic. "And thou, Mr Egyptian, dost not thou revere, in a certain bull, him who gave the bulls?" "Yes," said the Egyptian. "The fish Oannes (continued he,) must yield to him who made the sea and the fishes. The Indian and the Cathaian (added he,) acknowledge, like you, a first principle. I did not fully comprehend the admirable things that were said by the Greek; but I am sure he will admit a superior being, on whom form and matter depend." The Greek, whom they all admired, said that Zadig had exactly taken his meaning. "You are all then (replied Zadig,) of one opinion, and have no cause to quarrel." All the company embraced him. Setoc, after having sold his commodities at a very high price, returned to his own tribe with his friend Zadig; who learned, upon his arrival, that he had been tried in his absence, and was now going to be burned by a slow fire.

The RENDEZVOUS.

DURING his journey to Balzora, the priests of the stars had resolved to punish him. The precious stones and ornaments of the young widows whom they sent to the funeral pile belonged to them of right; and the least they could now do, was to burn Zadig for the ill office he had done them. Accordingly they accused him of entertaining erroneous sentiments of the heavenly host. They deposed against him, and swore, that they had heard him say that the stars did not set in the sea. This horrid blasphemy made the judges tremble; they were ready to tear their garments upon hearing these impious words; and they would certainly have tore them, had Zadig had wherewithal to pay them for new ones. But, in the excess of their zeal and indignation, they contented themselves with condemning him to be burnt by a slow fire. Setoc, filled with despair at this unhappy event, employed all his interest to save his friend, but in vain; he was soon obliged to hold his peace. The young widow Almona, who had now conceived a great fondness for life, for which she was obliged to Zadig, resolved to deliver him from the funeral pile, of the abuse of which he had fully convinced her. She revolved the scheme in her own mind, without imparting it to any person whatever. Zadig was to be executed the next day: if she could save him at all, she must do it that very night; and the method taken by this charitable and prudent lady was as follows:

She perfumed herself; she heightened her beauty by the richest and gayest apparel, and went to demand a private audience of the chief priest of the

stars. As soon as she was introduced to the venerable old man, she addressed him in these terms :—
“ Eldest son of the great bear; brother of the bull; and cousin of the great dog, (such were the titles of this pontiff,) I come to acquaint thee with my scruples. I am much afraid that I have committed a heinous crime in not burning myself on the funeral pile of my dear husband; for, indeed, what had I worth preserving? perishable flesh, thou seest, that is already entirely withered.” So saying, she drew up her long sleeves of silk, and shewed her naked arms, which were of an elegant shape and a dazzling whiteness. “ Thou seest (said she,) that these are little worth.” The priest found in his heart that they were worth a great deal; his eyes said so, and his mouth confirmed it: he swore that he had never in his life seen such beautiful arms. “ Alas! (said the widow,) my arms, perhaps, are not so bad as the rest; but thou wilt confess that my neck is not worthy of the least regard.” She then discovered the most charming bosom that nature had ever formed. Compared to it, a rose-bud on an apple of ivory would have appeared like madder on the box-tree, and the whiteness of new-washed lambs would have seemed of a dusky yellow. Her neck; her large black eyes, languishing with the gentle lustre of a tender fire; her cheeks animated with the finest purple, mixed with the whiteness of the purest milk; her nose, which had no resemblance to the tower of mount Lebanon; her lips, like two borders of coral, inclosing the finest pearls in the Arabian Sea; all conspired to make the old man believe that he was but twenty years of age. Almona, seeing him enflamed, entreated him to pardon Zadig. “ Alas! (said he,) my charming lady, should I grant thee his pardon, it would be of no service,

as it must necessarily be signed by three others, my brethren." "Sign it, however," said Almona. "With all my heart (said the priest,) on condition that thy favours shall be the price of my ready compliance." "Thou doest me too much honour (said Almona;) be pleased only to come to my chamber after sun-set, and when the bright star of Sheat shall appear in the horizon, thou wilt find me on a rose-coloured sofa; and thou mayest then use thy servant as thou art able." So saying, she departed with the signature, and left the old man full of love and distrust of his own abilities. He employed the rest of the day in bathing; he drank a liquor composed of the cinnamon of Ceylon, and of the precious spices of Tidor and Ternate; and waited with impatience till the star Sheat should make its appearance.

Meanwhile, Almona went to the second pontiff. He assured her that the sun, the moon, and all the luminaries of heaven, were but glimmering meteors in comparison of her charms. She asked the same favour of him; and he proposed to grant it on the same terms. She suffered herself to be overcome; and appointed the second pontiff to meet her at the rising of the star Algenib. From thence she went to the third and fourth priest, always taking their signatures, and making an affignation from star to star. She then sent a message to the judges, entreating them to come to her house, on an affair of great importance. They obeyed her summons. She shewed them the four names, and told them at what price the priests had sold the pardon of Zadig. Each of them arrived at the hour appointed. Each was surprised at finding his brethren there, but still more at seeing the judges, before whom their shame was now mani-

test. Zadig was saved ; and Setoc was so charmed with the ingenuity and address of Almona, that he made her his wife. Zadig departed, after having thrown himself at the feet of his fair deliverer. Setoc and he took leave of each other with tears in their eyes, swearing an eternal friendship, and promising, that the first of them that should acquire a large fortune should share it with the other.

Zadig directed his course along the frontiers of Assyria, still musing on the unhappy Astarte, and reflecting on the severity of fortune, which seemed determined to make him the sport of her cruelty, and the object of her persecution. "What! (said he to himself,) four hundred ounces of gold for having seen a bitch! condemned to lose my head for four bad verses in praise of the king! ready to be strangled, because the queen had shoes of the colour of my bonnet! reduced to slavery for having succoured a woman who was beat! and on the point of being burnt for having saved the lives of all the young widows of Arabia!"

The ROBBER.

ARRIVING on the frontiers which divide Arabia Petraea from Syria, he passed by a pretty strong castle, from which a party of armed Arabians sallied forth. They instantly surrounded him, and cried, "All thou hast belongs to us, and thy person is the property of our master." Zadig replied by drawing his sword; his servant, who was a man of courage, did the same. They killed the first Arabians that presumed to lay hands on them; and, though the number was redoubled, they were not

not dismayed, but resolved to perish in the conflict. Two men defended themselves against a multitude; and such a combat could not last long. The master of the castle, whose name was Arbogad, having observed from a window the prodigies of valour performed by Zadig, conceived a high esteem for this heroic stranger. He descended in haste, and went in person to call off his men, and deliver the two travellers. "All that passes over my lands (said he,) belongs to me, as well as what I find upon the lands of others; but thou seemest to be a man of such undaunted courage, that I will exempt thee from the common law. He then conducted him to his castle, ordering his men to treat him well; and in the evening Arbogad supped with Zadig. The lord of the castle was one of those Arabians who are commonly called robbers; but he now and then performed some good actions amidst a multitude of bad ones. He robbed with a furious rapacity, and granted favours with great generosity; intrepid in action; affable in company; a debauchee at table, but gay in his debauchery; and particularly remarkable for his frank and open behaviour. He was highly pleased with Zadig, whose lively conversation lengthened the repast. At last Arbogad said to him; "I advise thee to enroll thy name in my catalogue; thou canst not do better; this is not a bad trade; and thou mayest one day become what I am at present." "May I take the liberty of asking thee (said Zadig,) how long thou hast followed this noble profession?" "From my most tender youth (replied the lord.) I was servant to a pretty good-natured Arabian, but could not endure the hardships of my situation. I was vexed to find that fate had given me no share of the earth, which equally belongs to all men. I impart-

imparted the cause of my uneasiness to an old Arabian, who said to me ; ‘ My son, do not despair ; there was once a grain of sand that lamented that it was no more than a neglected atom in the deserts ; at the end of a few years it became a diamond ; and it is now the brightest ornament in the crown of the king of the Indies.’ This discourse made a deep impression on my mind ; I was the grain of sand, and I resolved to become the diamond. I began by stealing two horses ; I soon got a party of companions ; I put myself in a condition to rob small caravans ; and thus, by degrees, I destroyed the difference which had formerly subsisted between me and other men. I had my share of the good things of this world ; and was even recompensed with usury for the hardships I had suffered. I was greatly respected, and became the captain of a band of robbers. I seized this castle by force. The satrape of Syria had a mind to dispossess me of it ; but I was too rich to have any thing to fear. I gave the satrape a handsome present, by which means I preserved my castle, and increased my possessions. He even appointed me treasurer of the tributes which Arabia Petræa pays to the king of kings. I perform my office of receiver with great punctuality ; but take the freedom to dispense with that of paymaster.

The grand Desterham of Babylon sent hither a petty satrape in the name of king Moabdar, to have me strangled. This man arrived with his orders : I was apprised of all ; I caused to be strangled in his presence the four persons he had brought with him to draw the noose ; after which I asked him how much his commission of strangling me might be worth. He replied, that his fees would amount to above three hundred pieces of gold. I then

then convinced him that he might gain more by staying with me. I made him an inferior robber ; and he is now one of my best and richest officers. If thou wilt take my advice, thy success may be equal to his ; never was there a better season for plunder, since king Moabdar is killed, and all Babylon thrown into confusion.

“ Moabdar killed ! (said Zadig,) and what is become of queen Astarte ? ” “ I know not (replied Arbogad.) All I know is, that Moabdar lost his senses, and was killed ; that Babylon is a scene of disorder and bloodshed ; that all the empire is desolated ; that there are some fine strokes to be struck yet ; and that, for my own part, I have struck some that are admirable. ” “ But the queen (said Zadig ;) for heaven’s sake, knowest thou nothing of the queen’s fate ? ” “ Yes (replied he,) I have heard something of a prince of Hircania ; if she was not killed in the tumult, she is probably one of his concubines ; but I am much fonder of booty than news. I have taken several women in my excursions ; but I keep none of them : I sell them at a high price, when they are beautiful, without enquiring who they are. In commodities of this kind rank makes no difference, and a queen that is ugly will never find a merchant. Perhaps I may have sold queen Astarte ; perhaps she is dead ; but, be it as it will, it is of little consequence to me, and I should imagine of as little to thee. ” So saying, he drank a large draught, which threw all his ideas into such confusion, that Zadig could obtain no farther information.

Zadig remained for some time without speech, sense, or motion. Arbogad continued drinking ; told stories ; constantly repeated that he was the happiest man in the world ; and exhorted Zadig
to

to put himself in the same condition. At last the soporiferous fumes of the wine lulled him into a gentle repose. Zadig passed the night in the most violent perturbation. "What! (said he,) did the king lose his senses? and is he killed? I cannot help lamenting his fate. The empire is rent in pieces: and this robber is happy. O fortune! O destiny! A robber is happy, and the most beautiful of nature's works hath perhaps perished in a barbarous manner, or lives in a state worse than death. O Astarte! what is become of thee?"

At day break, he questioned all those he met in the castle; but they were all busy, and he received no answer. During the night they had made a new capture, and they were now employed in dividing the spoil. All he could obtain in this hurry and confusion was an opportunity of departing, which he immediately embraced, plunged deeper than ever in the most gloomy and mournful reflections.

Zadig proceeded on his journey with a mind full of disquiet and perplexity, and wholly employed on the unhappy Astarte, on the king of Babylon, on his faithful friend Cador, on the happy robber Arbogad, on that capricious woman whom the Babylonians had seized on the frontiers of Egypt; in a word, on all the misfortunes and disappointments he had hitherto suffered.

The FISHERMAN.

AT a few leagues distance from Arbogad's castle, he came to the banks of a small river, still deploring his fate, and considering himself

self as the most wretched of mankind. He saw a fisherman lying on the brink of the river, scarcely holding, in his weak and feeble hand, a net which he seemed ready to drop, and lifting up his eyes to heaven.

"I am certainly (said the fisherman,) the most unhappy man in the world. I was universally allowed to be the most famous dealer in cream-cheese in Babylon, and yet I am ruined. I had the most handsome wife that any man in my station could have; and by her I have been betrayed. I had still left a paltry house, and that I have seen pillaged and destroyed. At last I took refuge in this cottage, where I have no other resource than fishing, and yet I cannot catch a single fish. Oh, my net! no more will I throw thee into the water; I will throw myself in thy place." So saying, he arose and advanced forward, in the attitude of a man ready to throw himself into the river, and thus to finish his life.

"What! said Zadig to himself, are there men as wretched as I?" His eagerness to save the fisherman's life was as sudden as this reflection. He runs to him, stops him, and speaks to him with a tender and compassionate air. It is commonly supposed that we are less miserable when we have companions in our misery. This, according to Zoroaster, does not proceed from malice, but necessity. We feel ourselves insensibly drawn to an unhappy person as to one like ourselves. The joy of the happy would be an insult; but two men in distress are like two slender trees, which mutually supporting each other, fortify themselves against the storm. "Why, said Zadig to the fisherman, dost thou sink under thy misfortunes?" "Because (replied he,) I see no means of relief. I was the
VOL. I. I most

most considerable man in the village of Derlback, near Babylon, and with the assistance of my wife I made the best cream-cheese in the empire. Queen Astarte, and the famous minister Zadig, were extremely fond of them. I had sent them six hundred cheeses, and one day went to the city to receive my money; but, on my arrival at Babylon, was informed that the queen and Zadig had disappeared. I ran to the house of lord Zadig, whom I had never seen; but found there the inferior officers of the grand Desterham, who being furnished with a royal licence, were plundering it with great loyalty and order. From thence I flew to the queen's kitchen, some of the lords of which told me that the queen was dead; some said she was in prison; and others pretended that she had made her escape; but they all agreed in assuring me that I would not be paid for my cheese. I went with my wife to the house of lord Orcan, who was one of my customers, and begged his protection in my present distress. He granted it to my wife, but refused it to me. She was whiter than the cream-cheeses that began my misfortune; and the lustre of the Tyrian purple was not more bright than the carnation which animated this whiteness. For this reason Orcan detained her, and drove me from his house. In my despair I wrote a letter to my dear wife. She said to the bearer, 'Ha, ha! I know the writer of this a little; I have heard his name mentioned; they say he makes excellent cream-cheese; desire him to send me some, and he shall be paid.'

"In my distress I resolved to apply to justice. I had still six ounces of gold remaining: I was obliged to give two to the lawyer whom I consulted, two to the procurator who undertook my cause, and

and two to the secretary of the first judge. When all this was done, my business was not begun; and I had already expended more money than my cheese and my wife were worth. I returned to my own village, with an intention to sell my house, in order to enable me to recover my wife.

"My house was well worth sixty ounces of gold; but as my neighbours saw that I was poor, and obliged to sell it, the first to whom I applied offered me thirty ounces, the second twenty, and the third ten. Bad as these offers were, I was so blind that I was going to strike a bargain, when a prince of Hircania came to Babylon, and ravaged all in his way. My house was first sacked and then burnt.

"Having thus lost my money, my wife, and my house, I retired into this country, where thou now seest me. I have endeavoured to gain a subsistence by fishing; but the fish make a mock of me as well as the men. I catch none; I die with hunger; and had it not been for thee, august comforter, I should have perished in the river."

The fisherman was not allowed to give this long account without interruption; at every moment, Zadig, moved and transported, said, "What! knowest thou nothing of the queen's fate?" "No, my Lord, replied the fisherman; but I know that neither the queen nor Zadig have paid me for my cream-cheeses; that I have lost my wife, and am now reduced to despair." "I flatter myself, said Zadig, that thou wilt not lose all thy money. I have heard of this Zadig; he is an honest man; and if he return to Babylon, as he expects, he will give thee more than he owes thee: but with regard to thy wife, who is not so honest, I advise thee not to seek to recover her. Believe me, go to Babylon; I shall be there before thee, because I am

on horseback, and thou art on foot. Apply to the illustrious Cador ; tell him thou hast met his friend ; wait for me at his house : go, perhaps thou wilt not always be unhappy.

“ O powerful Oromazes ! continued he, thou employest me to comfort this man ; whom wilt thou employ to give me consolation ?” So saying, he gave the fisherman half the money he had brought from Arabia. The fisherman, struck with surprise, and ravished with joy, kissed the feet of the friend of Cador, and said, “ Thou art surely an angel sent from heaven to save me !”

Mean while Zadig continued to make fresh inquiries, and to shed tears. “ What ! my lord, cried the fisherman, art thou then so unhappy, thou who bestowest favours ?” “ An hundred times more unhappy than thee, replied Zadig.” “ But how is it possible, said the good man, that the giver can be more wretched than the receiver ?” “ Because, replied Zadig, thy greatest misery arose from poverty, and mine is seated in the heart.” “ Did Orcan take thy wife from thee ?” said the fisherman. This word recalled to Zadig’s mind the whole of his adventures. He repeated the catalogue of his misfortunes, beginning with the queen’s bitch, and ending with his arrival at the castle of the robber Arbogad. “ Ah ! said he to the fisherman, Orcan deserves to be punished ; but it is commonly such men as those that are the favourites of fortune. However, go thou to the house of lord Cador, and there wait my arrival.” They then parted : the fisherman walked, thanking heaven for the happiness of his condition ; and Zadig rode, accusing fortune for the hardness of his lot.

The BASILISK.

ARriving in a beautiful meadow, he there saw several women, who were searching for something with great application. He took the liberty to approach one of them, and to ask if he might have the honour to assist them in their search.

“Take care that thou dost not,” replied the Syrian; “what we are searching for can be touched only by women.” “Strange,” said Zadig, “may I presume to ask thee what it is that women only are permitted to touch?” “It is a basilisk,” said she.” “A basilisk, madam! and for what purpose, pray, dost thou seek for a basilisk?” “It is for our lord and master Ogul, whose castle thou seest on the bank of that river, at the end of the meadow. We are his most humble slaves. The lord Ogul is sick. His physician hath ordered him to eat a basilisk, stewed in rose-water; and as it is a very rare animal, and can only be taken by women, the lord Ogul hath promised to choose for his well beloved wife the woman that shall bring him a basilisk; let me go on in my search; for thou seest what I shall lose if I am prevented by my companions.

Zadig left her and the other Assyrians to search for their basilisk, and continued to walk in the meadow; when coming to the brink of a small rivulet, he found another lady lying on the grass, and who was not searching for any thing. Her person seemed to be majestic; but her face was covered with a veil. She was inclined towards the rivulet, and profound sighs proceeded from her mouth. In her hand she held a small rod with which she was tracing characters on the fine sand that lay between the turf and the brook.

Zadig

Zadig had the curiosity to examine what this woman was writing. He drew near; he saw the letter Z, then an A; he was astonished: then appeared a D; he started. But never was surprise equal to his, when he saw the two last letters of his name. He stood for some time immoveable. At last breaking silence with a faltering voice, "O generous lady! pardon a stranger, an unfortunate man, for presuming to ask thee by what surprising adventure I here find the name of Zadig traced out by thy divine hand." At this voice, and these words, the lady lifted up the veil with a trembling hand, looked at Zadig, sent forth a cry of tenderness, surprise, and joy, and sinking under the various emotions which at once assailed her soul, fell speechless into his arms. It was Astarte herself; it was the queen of Babylon; it was she whom Zadig adored, and whom he had reproached himself for adoring; it was she whose misfortunes he had so deeply lamented, and for whose fate he had been so anxiously concerned. He was for a moment deprived of the use of his senses, when he had fixed his eyes on those of Astarte, which now began to open again with a languor mixed with confusion and tenderness: "O ye immortal powers! cried he, who preside over the fates of weak mortals, do ye indeed restore Astarte to me! at what a time, in what a place, and in what a condition do I again behold her?" He fell on his knees before Astarte, and laid his face in the dust of her feet. The queen of Babylon raised him up, and made him sit by her side on the brink of the rivulet. She frequently wiped her eyes, from which the tears continued to flow afresh: she twenty times resumed her discourse, which her sighs as often interrupted: she asked by what
what

what strange accident they were brought together ; and suddenly prevented his answers by other questions : she waved the account of her own misfortunes, and desired to be informed of those of Zadig. At last, both of them having a little composed the tumult of their souls, Zadig acquainted her in a few words by what adventure he was brought into that meadow. “ But, O unhappy and respectable queen ! by what means do I find thee in this lonely place, clothed in the habit of a slave, and accompanied by other female slaves, who are searching for a basilisk, which, by order of the physician, is to be stewed in rose-water ? ”

“ While they are searching for their basilisk, said the fair Astarte, I will inform thee of all I have suffered, for which heaven has sufficiently recompensed me, by restoring thee to my sight. Thou knowest that the king, my husband, was vexed to see thee the most amiable of mankind ; and that for this reason he one night resolved to strangle thee and poison me. Thou knowest how heaven permitted my little mute to inform me of the orders of his sublime majesty. Hardly had the faithful Cador obliged thee to depart, in obedience to my command, when he ventured to enter my apartment at midnight by a secret passage. He carried me off, and conducted me to the temple of Oromazes, where the magi his brother shut me up in that huge statue, whose base reaches to the foundation of the temple, and whose top rises to the summit of the dome. I was there buried in a manner ; but was served by the magi, and supplied with all the necessaries of life. At break of day his Majesty’s apothecary entered my chamber with a potion composed of a mixture of henbane, opium, hemlock, black hellebore, and aconite ; and another

ther officer went to thine with a bowstring of blue silk. Neither of us were to be found. Cadon, the better to deceive the king, pretended to come and accuse us both. He said that thou hadst taken the road to the Indies, and I that to Memphis; on which the king's guards were immediately dispatched in pursuit of us both.

"The couriers who pursued me did not know me. I had hardly ever shewn my face to any but thee, and to thee only in the presence, and by the order of my husband. They conducted themselves in the pursuit by the description that had been given them of my person. On the frontiers of Egypt they met with a woman of the same stature with me, and possessed perhaps of greater charms. She was weeping and wandering. They made no doubt but that this woman was the queen of Babylon, and accordingly brought her to Moabdar: Their mistake at first threw the king into a violent passion; but having viewed this woman more attentively, he found her extremely handsome, and was comforted. She was called Miffouf. I have since been informed, that this name in the Egyptian language signifies the capricious fair one. She was so in reality; but she had as much cunning as caprice. She pleased Moabdar, and gained such an ascendancy over him as to make him chuse her for his wife. Her character then began to appear in its true colours. She gave herself up, without scruple, to all the freaks of a wanton imagination. She would have obliged the chief of the magi, who was old and gouty, to dance before her; and on his refusal, she persecuted him with the most unrelenting cruelty. She ordered her master of the horse to make her a pye of sweetmeats. In vain did he represent that he was not a pastry-cook; he was obliged

obliged to make it, and lost his place, because it was baked a little too hard. The post of master of the horse she gave to her dwarf, and that of chancellor to her page. In this manner did she govern Babylon. Every body regretted the loss of me. The king, who till the moment of his resolving to poison me and strangle thee, had been a tolerably good kind of man, seemed now to have drowned all his virtues in his immoderate fondness for this capricious fair one. He came to the temple on the great day of the feast held in honour of the sacred fire. I saw him implore the gods in behalf of Missouf, at the feet of the statue in which I was inclosed. I raised my voice, I cried out, "The gods reject the prayers of a king who is now become a tyrant, and who attempted to murder a reasonable wife, in order to marry a woman remarkable for nothing but her folly and extravagance." "At these words Moabdar was confounded, and his head became disordered. The oracle I had pronounced, and the tyranny of Missouf, conspired to deprive him of his judgment, and in a few days his reason entirely forsook him.

"His madness, which seemed to be the judgment of heaven, was the signal to a revolt. The people rose, and ran to arms; and Babylon, which had been so long immersed in idleness and effeminacy, became the theatre of a bloody civil war. I was taken from the heart of my statue, and placed at the head of a party. Cador flew to Memphis to bring thee back to Babylon. The prince of Hircania, informed of these fatal events, returned with his army, and made a third party in Chaldaea. He attacked the king, who fled before him with his capricious Egyptian. Moabdar died pierced with wounds. Missouf fell into the hands of the con-

queror. I myself had the misfortune to be taken by a party of Hircanians, who conducted me to their prince's tent, at the very moment that Misfouf was brought before him. Thou wilt doubtless be pleased to hear that the prince thought me more beautiful than the Egyptian; but thou wilt be sorry to be informed that he designed me for his seraglio. He told me, with a blunt and resolute air, that as soon as he had finished a military expedition, which he was just going to undertake, he would come to me. Judge how great must have been my grief. My ties with Moabdar were already dissolved; I might have been the wife of Zadig; and I was fallen into the hands of a barbarian. I answered him with all the pride which my high rank and noble sentiment could inspire. I had always heard it affirmed, that heaven stamped on persons of my condition a mark of grandeur, which, with a single word or glance, could reduce to the lowliness of the most profound respect, those rash and forward persons who presume to deviate from the rules of politeness. I spoke like a queen, but was treated like a maid-servant. The Hircanian, without even deigning to speak to me, told his black eunuch that I was impertinent, but that he thought me handsome. He ordered him to take care of me, and to put me under the regimen of favourites, that so my complexion being improved, I might be the more worthy of his favours, when he should be at leisure to honour me with them. I told him, that, rather than submit to his desires, I would put an end to my life. He replied with a smile, that women, he believed, were not so blood-thirsty, and that he was accustomed to such violent expressions; and then left me with the air of a man who had just put another parrot into his aviary.

ary. What a state for the first queen of the universe, and, what is more, for a heart devoted to Zadig!"

At these words Zadig threw himself at her feet, and bathed them with his tears. Astarte raised him with great tenderness, and thus continued her story. "I now saw myself in the power of a barbarian, and rival to the foolish woman with whom I was confined. She gave me an account of her adventures in Egypt. From the description she gave of your person, from the time, from the dromedary on which you was mounted, and from every other circumstance, I inferred that Zadig was the man who had fought for her. I doubted not but that you was at Memphis, and therefore resolved to repair thither. Beautiful Missouf, said I, thou art more handsome than I, and will please the prince of Hircania much better. Assist me in contriving the means of my escape; thou wilt then reign alone; thou wilt at once make me happy, and rid thyself of a rival. Missouf concerted with me the means of my flight; and I departed secretly with a female Egyptian slave.

"As I approached the frontiers of Arabia, a famous robber, named Arbogad, seized me, and sold me to some merchants, who brought me to this castle, where lord Ogul resides. He bought me without knowing who I was. He is a voluptuary, ambitious of nothing but good living, and thinks that God sent him into the world for no other purpose than to sit at table. He is so extremely corpulent, that he is always in danger of suffocation. His physician, who has but little credit with him when he has a good digestion, governs him with a despotic sway when he has ate too much. He has persuaded him that a basilisk stewed in rose-

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water

water will effect a complete cure. The lord Ogul hath promised his hand to the female slave that brings him a basilisk. Thou seest that I leave them to vie with each other in meriting this honour; and never was I less desirous of finding the basilisk than since heaven hath restored thee to my sight."

This account was succeeded by a long conversation between Astarte and Zadig, consisting of every thing that their long suppressed sentiments, their great sufferings, and their mutual love, could inspire into hearts the most noble and tender; and the genii who preside over love carried their words to the sphere of Venus.

The women returned to Ogul without having found the basilisk. Zadig was introduced to this mighty lord, and spoke to him in the following terms: "May immortal health descend from heaven to bless all thy days! I am a physician: at the first report of thy indisposition I flew to thy castle, and have now brought thee a basilisk stewed in rose-water. Not that I pretend to marry thee. All I ask is the liberty of a Babylonian slave, who hath been in thy possession for a few days; and, if I should not be so happy as to cure thee, magnificent lord Ogul, I consent to remain a slave in her place."

The proposal was accepted. Astarte set out for Babylon with Zadig's servant, promising, immediately upon her arrival, to send a courier to inform him of all that had happened. Their parting was as tender as their meeting. The moment of meeting, and that of parting are the two greatest epochs of life, as sayeth the great book of Zend. Zadig loved the queen with as much ardour as he professed; and the queen loved Zadig more than she thought proper to acknowledge.

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Meanwhile Zadig spoke thus to Ogul: "My lord, my basilisk is not to be eaten; all its virtue must enter through thy pores. I have inclosed it in a little ball, blown up and covered with a fine skin. Thou must strike this ball with all thy might, and I must strike it back for a considerable time; and by observing this regimen for a few days, thou wilt see the effects of my art." The first day Ogul was out of breath, and thought he should have died with fatigue. The second, he was less fatigued, slept better. In eight days he recovered all the strength, all the health, all the agility and cheerfulness of his most agreeable years. "Thou hast played at ball, and hast been temperate, said Zadig, know that there is no such thing in nature as a basilisk; that temperance and exercise are the two great preservatives of health; and that the art of reconciling intemperance and health is as chimerical as the philosopher's stone, judicial astrology, or the theology of the magi."

Ogul's first physician observing how dangerous this man might prove to the medical art, formed a design, in conjunction with the apothecary, to send Zadig to search for a basilisk in the other world. Thus, after having suffered such a long train of calamities on account of his good actions, he was now upon the point of losing his life for curing a gluttonous lord. He was invited to an excellent dinner, and was to have been poisoned in the second course; but, during the first, he happily received a courier from the fair Astarte. "When one is beloved by a beautiful woman, says the great Zoroaster, he hath always the good fortune to extricate himself out of every kind of difficulty and danger."

The COMBATS.

THE queen was received at Babylon with all those transports of joy which are ever felt on the return of a beautiful princess who hath been involved in calamities. Babylon was now in greater tranquillity. The prince of Hircania had been killed in battle. The victorious Babylonians declared that the queen should marry the man whom they should chuse for their sovereign. They were resolved that the first place in the world, that of being husband to Astarte and king of Babylon, should not depend on cabals and intrigues. They swore to acknowledge for king the man who, upon trial, should be found to be possessed of the greatest valour and the greatest wisdom. Accordingly, at the distance of a few leagues from the city, a spacious place was marked out for the list, surrounded with magnificent amphitheatres. Thither the combatants were to repair in complete armour. Each of them had a separate apartment behind the amphitheatres, where they were neither to be seen nor known by any one. Each was to encounter four knights; and those that were so happy as to conquer four, were then to engage with one another; so that he who remained the last master of the field, would be proclaimed conqueror at the games. Four days after, he was to return with the same arms, and to explain the ænigmas proposed by the magi. If he did not explain the ænigmas, he was not king; and the running at the lances was to begin afresh, till a man should be found who was conqueror in both these combats; for they were absolutely determined to have a king possessed of the greatest wisdom and the most invincible courage. The queen was all the while to be strictly guarded:

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she was only allowed to be present at the games, and even there she was to be covered with a veil; but was not permitted to speak to any of the competitors, that so they might neither receive favour, nor suffer injustice.

These particulars Astarte communicated to her lover, hoping, that, in order to obtain her, he would shew himself possessed of greater courage and wisdom than any other person. Zadig set out on his journey, beseeching Venus to fortify his courage and enlighten his understanding. He arrived on the banks of the Euphrates on the eve of this great day. He caused his device to be inscribed among those of the combatants, concealing his face and his name, as the law ordained; and then went to repose himself in the apartment that fell to him by lot. His friend Cador, who, after the fruitless search he had made for him in Egypt, was now returned to Babylon, sent to his tent a complete suit of armour, which was a present from the queen; as also from himself, one of the finest horses in Persia. Zadig presently perceived that these presents were sent by Astarte; and from thence his courage derived fresh strength, and his love the most animating hopes.

Next day, the queen, being seated under a canopy of jewels, and the amphitheatres filled with all the gentlemen and ladies of rank in Babylon, the combatants appeared in the circus. Each of them came and laid his device at the feet of the grand magi. They drew their devices by lot; and that of Zadig was the last. The first who advanced was a certain lord, named Itobad, very rich and very vain, but possessed of little courage, of less address, and hardly of any judgment at all. His servants had persuaded him that such a man as he ought to be king; he had said in reply, "Such a man
as

as I ought to reign ;” and thus they had armed him cap-a-pee. He wore an armour of gold enamelled with green, a plume of green feathers, and a lance adorned with green ribbands. It was instantly perceived by the manner in which Itobad managed his horse, that it was not for such a man as him that heaven reserved the scepter of Babylon. The first knight that ran against him threw him out of his saddle ; the second laid him flat on his horse’s buttocks, with his legs in the air, and his arms extended. Itobad recovered himself, but with so bad a grace, that the whole amphitheatre burst out laughing. The third knight disdained to make use of his lance ; but, making a pass at him, took him by the right leg, and wheeling him half-round, laid him prostrate on the sand. The squires of the games ran to him laughing, and replaced him in his saddle. The fourth combatant took him by the left leg, and tumbled him down on the other side. He was conducted back with scornful shouts to his tent, where, according to the law, he was to pass the night ; and as he limped along, with great difficulty, he said ; “ What an adventure for such a man as I ! ”

The other knights acquitted themselves with greater ability and success. Some of them conquered two combatants ; a few of them vanquished three ; but none but prince Otamus conquered four. At last Zadig fought in his turn. He successively threw four knights off their saddles, with all the grace imaginable. It then remained to be seen who should be conqueror, Otamus or Zadig. The arms of the first were gold and blue, with a plume of the same colour ; those of the last were white. The wishes of all the spectators were divided between the knight in blue and the knight in white.

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The queen, whose heart was in a violent palpitation, offered prayers to heaven for the success of the white colour.

The two champions made their passes and vaults with so much agility, they mutually gave and received such dexterous blows with their lances, and sat so firmly in their saddles, that every body but the queen wished there might be two kings in Babylon. At length, their horses being tired, and their lances broken, Zadig had recourse to this stratagem: He passes behind the blue prince; springs upon the buttocks of his horse; seizes him by the middle; throws him on the earth; places himself in the saddle; and wheels around Otamus as he lay extended on the ground. All the amphitheatre cried out, "Victory to the white knight!" Otamus rises in a violent passion, and draws his sword; Zadig leaps from his horse with his sabre in his hand. Both of them are now on the ground, engaged in a new combat, where strength and agility triumph by turns. The plumes of their helmets, the studs of their bracelets, and the rings of their armour, are driven to a great distance by the violence of a thousand furious blows. They strike with the point and the edge; to the right, to the left; on the head, on the breast; they retreat; they advance; they measure swords; they close; they seize each other; they bend like serpents; they attack like lions; and the fire every moment flashes from their blows. At last Zadig, having recovered his spirits, stops; makes a feint; leaps upon Otamus; throws him on the ground and disarms him; and Otamus cries out; "It is thou alone, O white knight, that oughtest to reign over Babylon!" The queen was now at the height of her joy. The

VOL. I. L knight,

knight, in blue armour, and the knight in white, were conducted each to his own apartment, as well as all the others, according to the intention of the law. Mutes came to wait upon them, and to serve them at table. It may be easily supposed that the queen's little mute waited upon Zadig. They were then left to themselves, to enjoy the sweets of repose till next morning, at which time the conqueror was to bring his device to the grand magi, to compare it with that which he had left, and make himself known.

Zadig, though deeply in love, was so much fatigued that he could not help sleeping. Itobad, who lay near him, never closed his eyes. He arose in the night, entered his apartment, took the white arms and the device of Zadig, and put his green armour in their place. At break of day, he went boldly to the grand magi, to declare that so great a man as he was conqueror. This was little expected; however, he was proclaimed while Zadig was still asleep. Astarte, surprised and filled with despair, returned to Babylon. The amphitheatre was almost empty, when Zadig awoke; he sought for his arms, but could find none but the green armour. With this he was obliged to cover himself, having nothing else near him. Astonished and enraged, he put it on in a furious passion, and advanced in this equipage.

The people that still remained in the amphitheatre and the circus received him with hoots and hisses. They surrounded him, and insulted him to his face. Never did man suffer such cruel mortifications. He lost his patience; with his sabre he dispersed such of the populace as dared to affront him; but he knew not what course to take. He could not see the queen; he could not claim the white
armour

armour she had sent him, without exposing her; and thus, while she was plunged in grief, he was filled with fury and distraction. He walked on the banks of the Euphrates, fully persuaded that his star had destined him to inevitable misery; and revolving in his mind all his misfortunes, from the adventure of the woman who hated one-eyed men, to that of his armour; “This (said he,) is the consequence of my having slept too long. Had I slept less, I should now have been king of Babylon, and in possession of Astarte. Knowledge, virtue, and courage, have hitherto served only to make me miserable.” He then let fall some secret murmurings against Providence, and was tempted to believe that the world was governed by a cruel destiny, which oppressed the good, and prospered knights in green armour. One of his greatest mortifications was his being obliged to wear that green armour which had exposed him to such contumelious treatment. A merchant happening to pass by, he sold it to him for a trifle, and bought a gown and a long bonnet. In this garb he proceeded along the banks of the Euphrates, filled with despair, and secretly accusing Providence, which thus continued to persecute him with unremitting severity.

The HERMIT.

WHILE he was thus sauntering, he met a hermit, whose white and venerable beard hung down to his girdle. He held a book in his hand, which he read with great attention. Zadig stooped, and made him a profound obeisance. The hermit returned the compliment with such a noble

and engaging air, that Zadig had the curiosity to enter into conversation with him. He asked him what book it was that he had been reading? "It is the book of destinies (said the hermit;) wouldst thou choose to look into it?" He put the book into the hands of Zadig, who, thoroughly versed as he was in several languages, could not decypher a single character of it. This only redoubled his curiosity. "Thou seemest (said this good father,) to be in great distress." "Alas! (replied Zadig,) I have but too much reason." "If thou wilt permit me to accompany thee (resumed the old man,) perhaps I may be of some service to thee. I have often poured the balm of consolation into the bleeding heart of the unhappy." Zadig felt himself inspired with respect for the air, the beard, and the book of the hermit. He found, in the course of the conversation, that he was possessed of superior degrees of knowledge. The hermit talked of fate, of justice, of morals, of the chief good, of human weakness, and of virtue and vice, with such a spirited and moving eloquence, that Zadig felt himself drawn toward him by an irresistible charm. He earnestly entreated the favour of his company till their return to Babylon. "I ask the same favour of thee (said the old man;) swear to me by Ormazdes, that whatever I do, thou wilt not leave me for some days." Zadig swore, and they set out together.

In the evening, the two travellers arrived at a superb castle. The hermit entreated a hospitable reception for himself and the young man who accompanied him. The porter, whom one might have easily mistaken for a great lord, introduced them with a kind of disdainful civility. He presented them to a principal domestic, who shewed them

them his master's magnificent apartments. They were admitted to the lower end of the table, without being honoured with the least mark of regard by the lord of the castle; but they were served, like the rest, with delicacy and profusion. They were then presented with water to wash their hands, in a golden bason adorned with emeralds and rubies. At last they were conducted to bed in a beautiful apartment; and, in the morning, a domestic brought each of them a piece of gold, after which they took their leave and departed.

“The master of the house (said Zadig, as they were proceeding on the journey,) appears to be a generous man, though somewhat too proud: he nobly performs the duties of hospitality.” At that instant he observed, that a kind of large pocket, which the hermit had, was filled and distended: and upon looking more narrowly, he found that it contained the golden bason adorned with precious stones, which the hermit had stolen. He durst not then take any notice of it; but he was filled with a strange surprise.

About noon, the hermit came to the door of a pauntry house, inhabited by a rich miser, and begged the favour of an hospitable reception for a few hours. An old servant, in a tattered garb, received them with a blunt and rude air, and led them into the stable, where he gave them some rotten olives, mouldy bread, and four beer. The hermit ate and drank with as much seeming satisfaction as he had done the evening before; and then addressing himself to the old servant, who watched them both, to prevent their stealing any thing, and rudely pressed them to depart, he gave him the two pieces of gold he had received in the morning, and thanked him for his great civility:

“Pray

“ Pray (added he,) allow me to speak to thy master.” The servant, filled with astonishment, introduced the two travellers. “ Magnificent lord! (said the hermit,) I cannot but return thee my most humble thanks for the noble manner in which thou hast entertained us. Be pleased to accept of this golden bason as a small mark of my gratitude.” The miser started, and was ready to fall backwards; but the hermit, without giving him time to recover from his surprise, instantly departed with his young fellow-traveller. “ Father (said Zadig,) what is the meaning of all this? thou seemest to me to be entirely different from other men; thou stealest a golden bason adorned with precious stones, from a lord who received thee magnificently, and givest it to a miser who treats thee with indignity.” “ Son (replied the old man,) this magnificent lord, who receives strangers only from vanity and ostentation, will hereby be rendered more wise; and the miser will learn to practise the duties of hospitality. Be surprised at nothing, but follow me.” Zadig knew not as yet whether he was in company with the most foolish or the most prudent of mankind; but the hermit spoke with such an ascendancy, that Zadig, who was moreover bound by his oath, could not refuse to follow him.

In the evening, they arrived at a house built with equal elegance and simplicity, where nothing favoured either of prodigality or avarice. The master of it was a philosopher, who had retired from the world, and who cultivated in peace the study of virtue and wisdom, without any of that rigid and morose severity, so commonly to be found in men of his character. He had chosen to build this country-house in which he received strangers with a generosity free from ostentation. He
went

went himself to meet the two travellers, whom he led into a commodious apartment, where he desired them to repose themselves a little. Soon after he came and invited them to a decent and well ordered repast, during which he spoke with great judgment of the last revolutions in Babylon. He seemed to be strongly attached to the queen, and wished that Zadig had appeared in the lists to dispute the crown: "But the people (added he,) do not deserve to have such a king as 'Zadig.'" Zadig blushed, and felt his griefs redoubled. They agreed, in the course of the conversation, that the things of this world did not always answer the wishes of the wise. The hermit still maintained that the ways of Providence were inscrutable; and that men were in the wrong to judge of a whole, of which they understood but the smallest part.

They talked of the passions; "Ah (said Zadig,) how fatal are their effects!" "They are the winds (replied the hermit,) that swell the sails of the ship: it is true, they sometimes sink her, but without them she could not sail at all. The bile makes us sick and cholerick; but without the bile we could not live. Every thing in this world is dangerous, and yet every thing in it is necessary."

The conversation turned on pleasure; and the hermit proved that it was a present bestowed by the deity: "For (said he,) man cannot give himself either sensations or ideas: he receives all; and pain and pleasure proceed from a foreign cause as well as his being."

Zadig was surpris'd to see a man, who had been guilty of such extravagant actions, capable of reasoning with so much judgment and propriety. At last, after a conversation equally entertaining and instructive, the host led back his two guests to
their

their apartment, blessing heaven for having sent him two men possessed of so much wisdom and virtue. He offered them money, with such an easy and noble air as could not possibly give any offence. The hermit refused it, and said that he must now take his leave of him, as he proposed to set out for Babylon before it was light. Their parting was tender; Zadig especially felt himself filled with esteem and affection for a man of such an amiable character.

When he and the hermit were alone in their apartment, they spent a long time in praising their host. At break of day, the old man awakened his companion. "We must now depart (said he;) but while all the family are still asleep, I will leave this man a mark of my esteem and affection." So saying, he took a candle and set fire to the house. Zadig, struck with horror, cried aloud, and endeavoured to hinder him from committing such a barbarous action; but the hermit drew him away by a superior force, and the house was soon in flames. The hermit, who, with his companion, was already at a considerable distance, looked back to the conflagration with great tranquillity. "Thanks be to God (said he,) the house of my dear host is entirely destroyed! Happy man!" At these words Zadig was at once tempted to burst out a-laughing, to reproach the reverend father, to beat him, and to run away. But he did none of all these; for still subdued by the powerful ascendancy of the hermit, he followed him, in spite of himself, to the next stage.

This was at the house of a charitable and virtuous widow, who had a nephew fourteen years of age, a handsome and promising youth, and her only hope. She performed the honours of her house as well as she could. Next day, she ordered her
nephew

nephew to accompany the strangers to a bridge, which being lately broken down, was become extremely dangerous in passing. The young man walked before them with great alacrity. As they were crossing the bridge, "Come, (said the hermit to the youth,) I must shew my gratitude to thy aunt." He then took him by the hair, and plunged him into the river. The boy sunk, appeared again on the surface of the water, and was swallowed up by the current. "O monster! O thou most wicked of mankind!" cried Zadig. "Thou promisedst to behave with greater patience (said the hermit, interrupting him.) Know, that under the ruins of that house which Providence hath set on fire, the master hath found an immense treasure: know, that this young man, whose life Providence hath shortened, would have assassinated his aunt in the space of a year, and thee in that of two." "Who told thee so, barbarian? (cried Zadig;) and tho' thou hadst read this event in thy book of destinies, art thou permitted to drown a youth who never did thee any harm?"

While the Babylonian was thus exclaiming, he observed that the old man had no longer a beard, and that his countenance assumed the features and complexion of youth. The hermit's habit disappeared, and four beautiful wings covered a majestic body resplendent with light. "O sent of heaven! O divine angel! (cried Zadig, humbly prostrating himself on the ground,) hast thou then descended from the Empyrean, to teach a weak mortal to submit to the eternal decrees of Providence? "Men, (said the angel Jesrad,) judge of all without knowing any thing; and, of all men, thou best deserveest to be enlightened." Zadig begged to be permitted to speak: "I distrust myself (said he,)

but may I presume to ask the favour of thee to clear up one doubt that still remains in my mind ; would it not have been better to have corrected this youth, and made him virtuous, than to have drowned him ?” Had he been virtuous (replied Jesrad,) and enjoyed a longer life, it would have been his fate to be assassinated himself, together with the wife he would have married, and the child he would have had by her.” “ But why (said Zadig,) is it necessary that there should be crimes and misfortunes, and that these misfortunes should fall on the good ?” “ The wicked (replied Jesrad,) are always unhappy : they serve to prove and try the small number of the just that are scattered thro’ the earth ; and there is no evil that is not productive of some good.” “ But (said Zadig,) suppose there were nothing but good and no evil at all.” “ Then (replied Jesrad,) this earth would be another earth : the chain of events would be ranged in another order and directed by wisdom ; but this other order, which would be perfect, can exist only in the eternal abode of the Supreme Being, to which no evil can approach. The Deity hath created millions of worlds, among which there is not one that resembles another. This immense variety is the effect of his immense power. There are not two leaves among the trees of the earth, nor two globes in the unlimited expanse of heaven, that are exactly similar ; and all that thou seest on the little atom in which thou art born, ought to be in its proper time and place, according to the immutable decrees of him who comprehends all. Men think that this child who hath just perished is fallen into the water by chance ; and that it is by the same chance that this house is burnt : but there is no such thing as chance ; all is either a trial, or a punishment,

nishment, or a reward, or a foresight. Remember the fisherman, who thought himself the most wretched of mankind. Oromazes sent thee to change his fate. Cease then, frail mortal, to dispute against what thou oughtest to adore." "But," (said Zadig) ——— As he pronounced the word "But," the angel took his flight towards the tenth sphere. Zadig on his knees adored Providence, and submitted. The angel cried to him from on high, "Direct thy course towards Babylon."

The AENIGMAS.

ZADIG, entranced as it were, and like a man about whose head the thunder had burst, walked at random. He entered Babylon on the very day when those who had fought at the tournaments were assembled in the grand vestibule of the palace, to explain the ænigmas, and to answer the questions of the grand magi. All the knights were already arrived, except the knight in green armour. As soon as Zadig appeared in the city, the people crowded round him; every eye was fixed on him, every mouth blessed him, and every heart wished him the empire. The envious man saw him pass; he frowned and turned aside; the people conducted him to the place where the assembly was held. The queen, who was informed of his arrival, became a prey to the most violent agitations of hope and fear. She was filled with anxiety and apprehension. She could not comprehend why Zadig was without arms, nor why Itobad wore the white armour. A confused murmur arose at the sight of Zadig. They were equally sur-
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prised and charmed to see him ; but none but the knights who had fought were permitted to appear in the assembly.

“ I have fought as well as the other knights (said Zadig,) but another here wears my arms ; and while I wait for the honour of proving the truth of my assertion, I demand the liberty of presenting myself to explain the ænigmas.” The question was put to the vote, and his reputation for probity was still so deeply impressed in their minds, that they admitted him without scruple.

The first question proposed by the grand magi was, “ What, of all things in the world, is the longest and the shortest, the swiftest, and the slowest, the most divisible and the most extended, the most neglected and the most regretted, without which nothing can be done, which devours all that is little, and enlivens all that is great ?”

Itobad was to speak. He replied, that so great a man as he did not understand ænigmas ; and that it was sufficient for him to have conquered by his strength and valour. Some said that the meaning of the ænigma was Fortune ; some, the Earth ; and others, the Light. Zadig said that it was Time : “ Nothing (added he) is longer, since it is the measure of eternity ; nothing is shorter, since it is insufficient for the accomplishment of our projects ; nothing more slow to him that expects, nothing more rapid to him that enjoys ; in greatness it extends to infinity, in smallness it is infinitely divisible ; all men neglect it, all regret the loss of it ; nothing can be done without it ; it consigns to oblivion whatever is unworthy of being transmitted to posterity, and it immortalizes such actions as are truly great.” The assembly acknowledged that Zadig was in the right.

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The next question was: "What is the thing which we receive without thanks, which we enjoy without knowing how, which we give to others when we know not where we are, and which we lose without perceiving it?"

Every one gave his own explanation. Zadig alone guessed that it was Life, and explained all the other ænigmas with the same facility. Itobad always said that nothing was more easy, and that he could have answered them with the same readiness, had he chosen to have given himself the trouble. Questions were then proposed on justice, on the sovereign good, and on the art of government.—Zadig's answers were judged to be the most solid. "What a pity is it (said they,) that such a great genius should be so bad a knight!"

"Illustrious lords (said Zadig,) I have had the honour of conquering in the tournaments. It is to me that the white armour belongs. Lord Itobad took possession of it during my sleep. He probably thought that it would fit him better than the green. I am now ready to prove in your presence, with my gown and sword, against all that beautiful white armour which he took from me, that it is I who have had the honour of conquering the brave Oramus."

Itobad accepted the challenge with the greatest confidence. He never doubted, but that, armed as he was, with a helmet, a cuirass, and brassarts, he would obtain an easy victory over a champion in a cap and a night-gown. Zadig drew his sword, saluting the queen, who looked at him with a mixture of fear and joy. Itobad drew his without saluting any one. He rushed upon Zadig, like a man who had nothing to fear; he was ready to cleave him in two. Zadig knew how to ward off his blows,
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by opposing the strongest part of his sword to the weakest of that of his adversary, in such a manner that Itobad's sword was broken. Upon which Zadig, seizing his enemy by the waist, threw him on the ground ; and fixing the point of his sword at the extremity of his breast-plate ; " Suffer thyself to be disarmed, (said he,) or thou art a dead man." Itobad, always surpris'd at the disgraces that happened to such a man as he, was obliged to yield to Zadig, who took from him with great composure, his magnificent helmet, his superb cuirass, his fine brassarts, his shining cuisses ; cloathed himself with them, and in this dress ran to throw himself at the feet of Astarte. Cador easily proved that the armour belonged to Zadig. He was acknowledged king by the unanimous consent of the whole nation, and especially by that of Astarte, who, after so many calamities, now tasted the exquisite pleasure of seeing her lover worthy, in the eyes of all the world, to be her husband. Itobad went home to be called lord in his own house.—Zadig was king, and was happy ; he recollected what the angel Jesrad had said to him ; he even remembered the grain of sand that became a diamond. The queen and Zadig adored Providence. He left the capricious beauty Missouf to run thro' the world. He sent in search of the robber Arbogad, to whom he gave an honourable post in his army, promising to advance him to the first dignities, if he behaved like a true warrior ; and threatening to hang him, if he followed the profession of a robber.

Setoc, with the fair Almona, was called from the heart of Arabia, and placed at the head of the commerce of Babylon. Cador was preferred and distinguished according to his great services. He was

was the friend of the king; and the king was then the only monarch on earth that had a friend. The little mute was not forgotten. A fine house was given to the fisherman; and Orcan was condemned to pay him a large sum of money, and to restore him his wife; but the fisherman, who was now become wise, took only the money.

But neither could the beautiful Semirabe comforted, for having believed that Zadig would be blind of an eye; nor did Azora cease to lament her having attempted to cut off his nose: their griefs, however, he softened by his presents. The envious man died of rage and shame. The empire enjoyed peace, glory, and plenty. This was the happiest age of the earth; it was governed by love and justice. The people blessed Zadig, and Zadig blessed heaven.

THE

The WORLD as it GOES,

The Vision of BABOUĆ*.

Written by himself.

AMONG the genii, who preside over the empires of the earth, Ithuriel held one of the first ranks, and had the department of Upper Asia. He one morning descended into the abode of Babouc, the Scythian, who dwelt on the banks of the Oxus, and said to him; "Babouc, the follies and vices of the Persians have drawn upon them our indignation; yesterday was held an assembly of the genii of Upper Asia, to consider whether we would chastise Persepolis, or destroy it entirely. Go to that city; examine every thing; return and give me a faithful account; and, according to thy report, I will then determine whether to correct or extirpate the inhabitants." "But, my lord, (said Babouc with great humility,) I have never been in Persia, nor do I know a single person in that country." "So much the better (said the angel,) thou wilt be the more impartial; thou hast received from heaven the spirit of discernment, to which I now add the power of inspiring confidence. Go, see, hear,

* This appears to be a satire on the city of Paris.

hear, observe, and fear nothing; thou shalt every where meet with a favourable reception.

Babouc mounted his camel, and set out with his servants. After having travelled some days, he met, near the plains of Senaar, the Persian army, which was going to attack the forces of India. He first addressed himself to a soldier, whom he found at a distance from the main army; and asked him what was the occasion of the war. "By all the gods, (said the soldier,) I know nothing of the matter. It is none of my business; my trade is to kill and be killed, to get a livelihood. It is of no consequence to me whom I serve. To morrow, perhaps, I may go over to the Indian camp; for it is said that they give their soldiers nearly half a copper drachma a day more than we have in this cursed service of Persia: if thou desirest to know why we fight, speak to my captain."

Babouc, having given the soldier a small present, entered the camp. He soon became acquainted with the captain, and asked him the subject of the war. "How canst thou imagine that I should know it? (said the captain,) or of what importance is it to me? I live about two hundred leagues from Persepolis; I hear that war is declared; I instantly leave my family, and, having nothing else to do, go, according to our custom, to raise my fortune, or to fall by a glorious death." "But are not thy companions (said Babouc,) a little better informed than thee?" "No, (said the officer,) there are none but our principal satrapes that know the true cause of our cutting one another's throats."

Babouc, struck with astonishment, introduced himself to the generals, and soon became familiarly acquainted with them. At last one of them said;

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“ The cause of this war, which for twenty years past hath desolated Asia, sprang originally from a quarrel between a eunuch belonging to one of the concubines of the great king of Persia, and the clerk of a factory belonging to the great king of India. The dispute was about a claim, which amounted nearly to the thirtieth part of a daric. Our first minister and that of India maintained the rights of their masters with becoming dignity : the dispute grew warm : both parties sent into the field an army of a million of soldiers. This army must be every year recruited with upwards of four hundred thousand men. Massacres, burning of houses, ruin and devastation, are daily multiplied ; the universe suffers ; and their mutual animosity still continues. The first ministers of the two nations frequently protest, that they have nothing in view but the happiness of mankind ; and every protestation is attended with the destruction of a town, or the desolation of a province*.

Next day, on a report being spread that peace was going to be concluded, the Persian and Indian generals made haste to come to an engagement. The battle was long and bloody. Babouc beheld every crime, and every abomination : he was witness to the arts and stratagems of the principal traitors, who did all that lay in their power to expose their general to the disgrace of a defeat. He saw officers killed by their own troops, and soldiers stabbing their already expiring comrades, in order to strip them of a few bloody garments, torn and

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* Such indeed are the trifling causes, which often produce horror, misery, and devastation.

covered with dirt. He entered the hospitals, to which they were conveying the wounded, most of whom died through the inhuman negligence of those who were well paid by the king of Persia to assist these unhappy men. "Are these men, (cried Babouc,) or are they wild beasts? Ah! I plainly see that Persopolis will be destroyed."

Full of this thought, he went over to the camp of the Indians, where, according to the prediction of the genii, he was as well received as in that of the Persians; but he saw there the very same crimes which had already filled him with horror. "Oh! (said he to himself,) if the angel Ithuriel should exterminate the Persians, the angel of India must certainly destroy the Indians." But being afterwards more particularly informed of all that passed in both armies, he heard of such acts of generosity, humanity, and greatness of soul, as at once surprised and charmed him: "Unaccountable mortals! as ye are, (cried he,) how can you thus unite so much baseness and so much grandeur, so many virtues and so many vices!"

Meanwhile the peace was proclaimed; and the generals of the two armies, neither of whom had gained a complete victory, but who, for their own private interest, had shed the blood of so many of their fellow-creatures, went to solicit their courts for rewards. The peace was celebrated in public writings, which announced the return of virtue and happiness to the earth. "God be praised, (said Babouc,) Persopolis will now be the abode of spotless innocence, and will not be destroyed, as the cruel genii intended. Let us haste without delay to this capital of Asia."

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He entered that immense city by the ancient gate, which was entirely barbarous, and offended the eye by its disagreeable rusticity. All that part of the town favoured of the time when it was built; for, notwithstanding the obstinacy of men, in praising ancient at the expence of modern times, it must be owned that the first essays in every art are rude and unfinished.

Babouc mingled in a crowd of people, composed of the most nasty and deformed of both sexes, who were thronging with a stupid air into a large and gloomy inclosure. By the constant hum; by the gestures of the people; by the money which some persons gave to others for the liberty of sitting down, he imagined that he was in a market, where chairs were sold: but observing several women fall down on their knees, with an appearance of looking directly before them, while in reality they were leering at the men by their sides, he was soon convinced that he was in a temple. Shrill, hoarse, savage, and discordant voices, made the vault re-echo with ill-articulated sounds, that produced the same effect as the braying of wild asses, when, in the plains of Pictavia, they answer the cornet that calls them together. He stopped his ears; but he was ready to shut his eyes and hold his nose, when he saw several labourers enter into the temple with crows and spades, who removed a large stone, and threw up the earth on both sides, from whence exhaled a pestilential vapour: at last some others approached, deposited a dead body in the opening, and replaced the stone upon it. "What! (cried Babouc,) do these people bury their dead in the place where they adore the Deity? What! are their
temples

temples paved with carcases? I am no longer surprised at those pestilential diseases * that frequently depopulate Persepolis. The putrefaction of the dead, and the infected breath of such numbers of the living, assembled and crowded together in the same place, are sufficient to poison the whole terrestrial globe. Oh! what an abominable city is Persepolis! The angels probably intend to destroy it, in order to build a more beautiful one in its place, and to people it with inhabitants who are more virtuous and better singers. Providence may have its reasons for so doing; to its disposal let us leave all future events."

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Meanwhile the sun approached his meridian height. Babouc was to dine at the other end of the city with a lady, for whom her husband, an officer in the army, had given him some letters: but he first took several turns in Persepolis; where he saw other temples, better built and more richly adorned, filled with a polite audience, and resounding with harmonious music; he beheld public fountains, which, tho' ill-placed, struck the eye by their beauty; squares where the best kings that had governed

* Indeed one would imagine that the European churches, especially in this kingdom, had been contrived in order to disgust the people, and deter them from public worship. The chilling dampness which reigns in every church, especially in the winter, is not more pernicious to the health, than the earthy cadaverous smell is to the sense; and the eye is entertained with a variety of funeral epitaphs and ornaments, which cannot fail to excite superstitious horror in minds naturally susceptible of gloomy impressions.

ed Persia seemed to breathe in bronze, and others where he heard the people crying out ; “ When shall we see our beloved master ? ” He admired the magnificent bridges built over the river ; the superb and commodious quays ; the palaces raised on both sides ; and an immense house, where thousands of old soldiers, covered with scars and crowned with victory, offered their daily praises to the god of armies *. At last he entered the house of the lady, who, with a set of fashionable people, waited his company to dinner. The house was neat and elegant ; the repast delicious ; the lady young, beautiful, witty, and engaging ; and the company worthy of her ; and Babouc every moment said to himself, “ The angel Ithuriel has little regard for the world, or he would never think of destroying such a charming city.”

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In the mean time he observed that the lady, who had begun by tenderly asking news about her husband, spoke still more tenderly to a young magi, towards the conclusion of the repast. He saw a magistrate, who, in presence of his wife, paid his court with great vivacity to a widow, while that indulgent widow had one arm around the magistrate's neck, and held out her other hand to a young citizen, remarkable for his modesty and graceful appearance. The magistrate's wife rose first from table, to go to converse

* We perceive our author has an eye to the celebrated fountain on the *Pont Neuf*, the *Place des Victoires*, the two great bridges over the *Seine*, with the stone quays on each side, the palace of the *Louvre*, and the hospital for invalids.

converse in an adjoining closet with her director, who came too late, and for whom they had waited dinner; and the director, a man of great eloquence, spoke to her with such vehemency and holy zeal, that when she returned, her eyes were humid, her cheeks inflamed, her gait irregular, and her voice trembling.

Babouc then began to fear that the genius Ithuriel had but too much reason. The talent he possessed of gaining confidence let him that same day into all the secrets of the lady. She confessed to him her affection for the young magi, assured him that in all the houses in Persepolis, he would meet with much the same behaviour as he had found in her's. Babouc concluded that such a society could not possibly subsist; that jealousy, discord, and vengeance, must desolate every house; that tears and blood must be daily shed; that the husbands must certainly kill the gallants of the wives, or be killed by them; and, in fine, that Ithuriel would do well to destroy immediately a city abandoned to continual disasters.

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Such were the gloomy ideas that possessed his mind, when a grave man in a black gown appeared at the gate, and humbly begged to speak to the young magistrate. This stripling, without rising or taking the least notice of the old gentleman, gave him some papers, with a haughty and careless air, and then dismissed him. Babouc asked who this man was. The mistress of the house said to him in a low voice, "He is one of the best advocates in the city, and hath studied the law these fifty years. The other, who is but twenty-five years of age, and has only been a satrape of the law for two days,

hath

hath ordered him to make an extract of a process he is going to determine, though he has not as yet examined it." "This giddy youth acts wisely, said Babouc, in asking counsel of an old man. But why is not the old man himself the judge?" "Thou art surely in jest, said they; those who have grown old in laborious and inferior posts are never raised to places of dignity. This young man has a great post, because his father is rich; and the right of dispensing justice is purchased here like a farm." "O manners! O unhappy city! cried Babouc, this is the height of anarchy and confusion. Those who have thus purchased the right of judging will doubtless sell their judgments; nothing do I see here but an abyss of iniquity."

While he was thus expressing his grief and surprise, a young warrior, who that very day had returned from the army, said to him why wouldest thou not have seats in the courts of justice to be purchased? I myself purchased the right of braving death at the head of two thousand men, who are under my command: it has this year cost me forty thousand darics of gold to lie on the earth thirty nights successively, in a red dress, and at last to receive two wounds with an arrow, of which I still feel the smart. If I ruin myself to serve the emperor of Persia, whom I never saw, the satrape of the law may well pay something for enjoying the pleasure of giving audience to pleaders." Babouc was filled with indignation, and could not help condemning a country, where the highest posts in the army and the law were exposed to sale. He at once concluded, that the inhabitants must be entirely ignorant of the art of war, and the laws of equity; and that though Ithuriel should not destroy them, they must

must soon be ruined by their detestable administration.

He was still further confirmed in his bad opinion by the arrival of a fat man, who, after saluting all the company with great familiarity, went up to the young officer, and said, "I can only lend thee fifty thousand darics of gold; for indeed the taxes of the empire have this year brought me in but three hundred thousand." Babouc enquired into the character of this man, who complained of having gained so little, and was informed, that in Persepolis there were forty plebeian kings, who held the empire of Persia by lease, and paid a small tribute to the monarch *.

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After dinner he went into one of the most superb temples in the city, and seated himself amidst a crowd of men and women, who were come thither to pass away the time. A magi appeared in a machine elevated above the heads of the people, and talked a long time of vice and virtue. He divided into several parts what needed no division at all: he proved methodically what was sufficiently clear, and he taught what every body knew; he threw himself into a passion with great composure, and went away sweating, and out of breath. The assembly then awoke, and imagined they had been present at a very instructive discourse. Babouc said, "This man has done his best to tire two or

VOL. I.

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* These are the farmers-general of France, who were suffered to amass vast fortunes by fleecing the people, in consideration of supplying the government.

three hundred of his fellow-citizens ; but his intention was good ; and there is nothing in this that should occasion the destruction of Persepolis."

Upon leaving the assembly, he was conducted to a public entertainment, which was exhibited every day in the year. It was in a kind of great hall, at the end of which appeared a palace. The most beautiful women in Persepolis, and the most considerable satrapes were ranged in order, and formed so fine a spectacle, that Babouc at first believed that this was all the entertainment. Two or three persons, who seemed to be kings and queens, soon appeared in the vestibule of their palace. Their language was very different from that of the people ; it was measured, harmonious, and sublime. No body slept. The audience kept a profound silence which was only interrupted by expressions of sensibility and admiration. The duty of kings, the love of virtue, and the dangers arising from unbridled passions, were all described by such lively and affecting strokes, that Babouc shed tears. He doubted not but that these heroes and heroines, these kings and queens whom he had just heard, were the preachers of the empire : he even purposed to engage Ithuriel to come and hear them ; confident that such a spectacle would for ever reconcile him to the city *.

As soon as the entertainment was finished, he resolved to visit the principal queen, who had recommended such pure and noble morals in the palace. He desired to be introduced to her majesty, and was led up a narrow staircase to an ill-furnished apartment in the second story, where he found a woman in a mean dress, who said to him with a noble and pathetic air, " This employment does not afford me

me a sufficient maintenance; one of the princes whom thou sawest has got me with child; I shall soon be brought to bed; I want money, and without money there is no lying in." Babouc gave her an hundred darics of gold, saying, "Had there been no other evil in the city but this, Ithuriel would have been to blame for being so much offended."

From thence he went to spend the evening at the house of a tradesman who dealt in magnificent trifles. He was conducted thither by a man of sense, with whom he had contracted an acquaintance. He bought whatever pleased his fancy; and the toyman with great politeness sold him every thing for more than it was worth. On his return home his friend shewed him how much he had been cheated. Babouc set down the name of the tradesman in his pocket-book, in order to point him out to Ithuriel as the object of peculiar vengeance on the day when the city should be punished. As he was writing, he heard somebody knock at the door: this was the toyman himself, who came to restore him his purse, which he had left by mistake on the counter. "How canst thou, cried Babouc, be so generous and faithful, when thou hast had the assurance to sell me these trifles for four times their value?" "There is not a tradesman, replied the merchant, of ever so little note in the city, that would not have returned thee thy purse; but whoever said that I sold thee these trifles for four times their value, is greatly mistaken: I sold them for ten times their value; and this is so true, that wert thou to sell them again in a month hence, thou wouldst not get even this tenth part. But nothing is more just, it is the variable fancies of men that set a value on these baubles; it is this fancy that

maintains an hundred workmen whom I employ ; it is this that gives me a fine house and a handsome chariot and horses ; it is this, in fine, that excites industry, encourages taste, promotes circulation, and produces abundance.

“ I sell the same trifles to the neighbouring nation at a much higher rate than I have sold them to thee, and by these means I am useful to the empire.” Babouc, after having reflected a moment, erased the tradesman's name from his tablets.

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Babouc, not knowing as yet what to think of Persepolis, resolved to visit the magi and the men of letters ; for, as the one studied wisdom, and the other religion, he hoped that they in conjunction would obtain mercy for the rest of the people. Accordingly, he went next morning into a college of magi. The archimandrite confessed to him, that he had an hundred thousand crowns a-year for having taken the vow of poverty, and that he enjoyed a very extensive empire in virtue of his vow of humility ; after which he left him with an inferior brother, who did him the honours of the place.

While the brother was shewing him the magnificence of this house of penitence, a report was spread abroad that Babouc was come to reform all these houses. He immediately received petitions from each of them, the substance of which was, “ Preserve us and destroy all the rest.” On hearing their apologies all these societies were absolutely necessary : on hearing their mutual accusations they all deserved to be abolished. He was surpris'd to find that all the members of these societies were so
extremely

extremely desirous of edifying the world, that they wished to have it entirely under their dominion.

Soon after appeared a little man, who was a demimagi, and who said to him, "I plainly see that the work is going to be accomplished : for Zerdust is returned to earth ; and the little girls prophecy, pinching themselves before, and whipping themselves behind. We therefore implore thy protection against the great lama." "What ! said Babouc, against the royal pontiff, who resides at Tibet?" "Yes, against him himself." "What ! you are then making war upon him, and raising armies !" "No, but he says that man is a free agent, and we deny it. We have wrote several pamphlets against him, which he never read ; hardly has he heard our name mentioned ; he hath only condemned us in the same manner as a man orders the trees in his garden to be cleared from caterpillars." Babouc was incensed at the folly of these men who made profession of wisdom ; and at the intrigues of those who had renounced the world ; and at the ambition, pride, and avarice of such as taught humility and a disinterested spirit ; from all which he concluded that Ithuriel had good reason to destroy the whole race.

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On his return home, he sent for some new books to alleviate his grief, and, in order to exhilarate his spirits, invited some men of letters to dine with him ; when, like wasps attracted by a pot of honey, there came twice as many as he desired. These parasites were equally eager to eat and to speak ; they praised two sorts of persons, the dead and themselves ; but none of their co-temporaries, except

cept the master of the house. If any of them happened to drop a smart and witty expression, the rest cast down their eyes and bit their lips, out of mere vexation that it had not been said by themselves. They had less dissimulation than the magi, because they had not such grand objects of ambition. Each of them behaved at once with all the meanness of a valet, and all the dignity of a great man. They said to each other's face the most insulting things, which they took for strokes of wit. They had some knowledge of the design of Babouc's commission; one of them entreated him in a low voice to extirpate an author who had not praised him sufficiently about five years before; another requested the ruin of a citizen who had never laughed at his comedies; and a third demanded the destruction of the academy, because he had not been able to get admitted into it. The repast being ended, each of them departed by himself; for in the whole crowd there were not two men that could endure the company or conversation of each other, except at the houses of the rich, who invited them to their tables. Babouc thought that it would be no great loss to the public if all these vermin were destroyed in the general catastrophe.

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Having now got rid of these men of letters, he began to read some new books, where he discovered the true spirit by which his guests had been actuated. He observed with particular indignation those slanderous gazettes, those archives of bad taste, dictated by envy, baseness, and hunger; those ungenerous satires, where the vulture is treated with lenity, and the dove torn in pieces; and those
dry

dry and insipid romances, filled with characters of women to whom the author was an utter stranger.

All these detestable writings he committed to the flames, and went to pass the evening in walking. In this excursion he was introduced to an old man possessed of great learning, who had not come to increase the number of his parasites. This man of letters always fled from crowds; he understood human nature, availed himself of his knowledge, and imparted it to others with great discretion.---- Babouc told him how much he was grieved at what he had seen and read.

“Thou hast read very despicable performances, said the man of letters; but in all times, in all countries, and in all kinds of literature, the bad swarm and the good are rare. Thou hast received into thy house the very dregs of pedantry; for, in all professions, those who are least worthy of appearing, are always sure to present themselves with the greatest impudence. The truly wise live among themselves in retirement and tranquillity; and we have still some men and some books worthy of thy attention.” While he was thus speaking, they were joined by another man of letters; and the conversation became so entertaining and instructive, so elevated above vulgar prejudices, and so conformable to virtue, that Babouc acknowledged he had never heard the like. “These are men, said he to himself, whom the angel Ithuriel will not presume to touch, or he must be a merciless being indeed.

Though reconciled to men of letters, he was still enraged against the rest of the nation. “Thou art a stranger, said the judicious person who was talking to him; abuses present themselves to thy eyes in crowds, while the good, which lies concealed,

ed, and which is even sometimes the result of these very abuses, escapes thy observation." He then learned, that among men of letters there were some who were free from envy; and that even among the magi themselves there were some men of virtue. In fine, he concluded that these great bodies, which, by their mutual shocks, seemed to threaten their common ruin, were at bottom very salutary institutions; that each society of magi was a check upon its rivals; and that though these rivals might differ in some speculative points, they all taught the same morals, instructed the people, and lived in subjection to the laws, not unlike to those preceptors who watch over the heir of a family, while the master of the house watches over them. He conversed with several of these magi, and found them possessed of exalted souls. He likewise learned that even among the fools who pretended to make war on the great lama, there had been some men of distinguished merit; and, from all these particulars, he conjectured that it might be with the manners of Persepolis as it was with the buildings; some of which moved his pity, while others filled him with admiration.

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He said to the man of letters, "I plainly see that these magi, whom I at first imagined to be so dangerous, are, in reality, extremely useful; especially when a wise government hinders them from rendering themselves too necessary; but thou wilt at least acknowledge, that your young magistrates who purchase the office of a judge as soon as they can mount a horse, must display in their tribunals the most ridiculous impertinence, and the most

most iniquitous perverseness. It would doubtless be better to give these places gratuitously to those old civilians who have spent their lives in the study of the law."

The man of letters replied, "Thou hast seen our army before thy arrival at Persepolis; thou knowest that our young officers fight with great bravery, though they buy their posts; perhaps thou wilt find that our young magistrates do not give wrong decisions, though they purchase the right of dispensing justice."

He led him next day to the grand tribunal, where an affair of great importance was to be decided. The cause was known to all the world. All the old advocates that spoke on the subject were wavering and unsettled in their opinions: they quoted an hundred laws, none of which were applicable to the question. They considered the matter in a hundred different lights, but never in its true point of view. The judges were more quick in their decision than the advocates in raising doubts. They were unanimous in their sentiments; they decided justly, because they followed the light of reason. The others reasoned falsely, because they only consulted their books.

Babouc concluded that the best things frequently arose from abuses. He saw the same day, that the riches of the receivers of the public revenue, at which he had been so much offended, were capable of producing an excellent effect; for the emperor having occasion for money, he found in an hour by their means what he could not have procured in six months by the ordinary methods. He saw that those great clouds, swelled with the dews of the earth, restored in plentiful showers what they had thence derived. Besides, the children of these

new gentlemen, who were frequently better educated than those of the most ancient families, were sometimes more useful members of society; for he whose father hath been a good accomptant may easily become a good judge, a brave warrior, and an able statesman.

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Babouc was insensibly brought to excuse the avarice of the farmer of the revenues, who in reality was not more avaricious than other men, and besides was extremely necessary. He overlooked the folly of those who ruined themselves, in order to obtain a post in the law or army; a folly that produces great magistrates and heroes. He forgave the envy of men of letters, among whom there were some that enlightened the world; and he was reconciled to the ambitious and intriguing magi, who were possessed of more great virtues than little vices. But he had still many causes of complaint. The gallantries of the ladies especially, and the fatal effects which these must necessarily produce, filled him with fear and terror.

As he was desirous of prying into the characters of men of every condition, he went to wait on a minister of state; but trembled all the way, lest some wife should be assassinated by her husband in his presence. Having arrived at the statesman's, he was obliged to remain two hours in the anti-chamber before his name was sent in, and two hours more after that was done. In this interval, he resolved to recommend to the angel Ithuriel both the minister and his insolent porters. The anti-chamber was filled with ladies of every rank, magi of all colours, judges, merchants,

chants, officers, and pedants; and all of them complained of the minister. The miser and the usurer said, "Doubtless this man plunders the provinces." The capricious reproached him with fickleness; the voluptuary said, "He thinks of nothing but his pleasure." The factious hoped to see him soon ruined by a cabal; and the women flattered themselves that they should soon have a younger minister.

Babouc heard their conversation, and could not help saying, "This is surely a happy man; he hath all his enemies in his anti-chamber; he crushes with his power those that envy his grandeur; he beholds those who detest him grovelling at his feet." At length he was admitted into the presence-chamber, where he saw a little old man bending under the weight of years and business, but still lively and full of spirits.

The minister was pleased with Babouc, and to Babouc he appeared to be a man of great merit. The conversation became interesting. The minister confessed that he was very unhappy; that he passed for rich, while in reality he was poor; that he was believed to be all-powerful, and yet was constantly contradicted; that he had obliged none but a parcel of ungrateful wretches; and that, in the course of forty years labour, he had hardly enjoyed a moment's rest. Babouc was moved with his misfortunes; and thought that if this man had been guilty of some faults, and Ithuriel had a mind to punish him, he ought not to cut him off, but to leave him in possession of his place.

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While Babouc was talking to the minister, the
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beautiful lady with whom he had dined, entered hastily, her eyes and her forehead discovering the symptoms of grief and indignation. She burst into reproaches against the statesman; she shed tears; she complained bitterly that her husband had been refused a place to which his birth allowed him to aspire, and which he had fully merited by his wounds and his service; she expressed herself with such force; she uttered her complaints with such a graceful air; she overthrew objections with so much address, and enforced her arguments with so much eloquence, that she did not leave the chamber till she had made her husband's fortune.

Babouc gave her his hand, and said, "Is it possible, madam, that thou canst take so much pains to serve a man whom thou dost not love, and from whom thou hast every thing to fear?" "A man whom I do not love! cried she; know, Sir, that my husband is the best friend I have in the world; that there is nothing I would not sacrifice for him, except my lover; and that he would do any thing for me, except that of leaving his mistress. I must introduce you to her acquaintance; she is a charming woman, sprightly, and sweet-tempered; we sup together this very night, with my husband and my little magi; come and share our joy.

The lady conducted Babouc to her own house. The husband, who was at last arrived, overwhelmed with grief, received his wife with transports of joy and gratitude. He embraced by turns his wife, his mistress, the little magi, and Babouc. Wit, harmony, cheerfulness, and all the graces, embellished the repast. "Know, said the lady with whom he supped, that those who are sometimes called dishonest women have almost always the merit of very honest men; and to convince thee

of

of this, I invite thee to dine with me to-morrow at the beautiful Theona's. There are some old vestals that tear her character in pieces; but she does more good than all of them together. She would not commit the least act of injustice to gain the greatest advantage; she gives the most generous advice to her lover; she consults only his glory; and he would blush before her, should he let slip any opportunity of doing good; for nothing can more effectually excite a man to the performance of virtuous actions, than to have for the witness and judge of his conduct a mistress whose esteem he wishes to deserve."

Babouc did not fail to keep the appointment. He saw a house where all the pleasures seemed to reign, with Theona at the head of them, who well knew how to preserve the most perfect order. Her easy wit made all around her happy; she pleased almost without intending to do so; she was as amiable as beneficent; and, what enhanced the merit of all her good qualities, she was a beauty.

Babouc, though a Scythian, and sent by a genii, found, that should he continue much longer in Persepolis, he would forget Ithuriel for Theona. He began to grow fond of a city, the inhabitants of which were polite, affable, and beneficent, tho' fickle, slanderous, and vain. He was much afraid that Persepolis would be condemned. He was even afraid to give in his account.

This, however, he did in the following manner: he caused a little statue, composed of all kinds of metals, of earth, and stones the most precious and the most vile, to be cast by one of the best founders in the city, and carried it to Ithuriel. "Wilt thou break, said he, this pretty statue, because it is not wholly composed of gold and diamonds?" I-

thuriel

thariel immediately understood his meaning, and resolved to think no more of punishing Persepolis, but to leave "The world as it goes." "For, said he, if all is not well, all is passable." Thus Persepolis was suffered to remain; nor did Babouc complain like Jonas, who was so highly incensed at the preservation of Nineveh. But when a man has been three days in a whale's belly, he cannot be supposed to be in so good a humour as when he has been at an opera or a comedy, and hath supped with good company.

MICROMEGAS.

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MICROMEGAS:

A

COMIC ROMANCE.

BEING

A SEVERE SATIRE

UPON THE

PHILOSOPHY, IGNORANCE, and SELF-
CONCEIT of MANKIND.

MICROFILM

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M I C R O M E G A S †.

C H A P. I.

A Voyage to the Planet SATURN, by an Inhabitant of the Star SIRIUS.

IN one of the planets that revolve round the star known by the name of Sirius, was a certain young gentleman of promising parts, whom I had the honour to be acquainted with, in his last voyage to this our little ant-hill. His name was Micromegas, an appellation admirably suited to all great men, and his stature amounted to eight leagues in height, that is, four and twenty thousand geometrical paces, five feet in each.

Some of your mathematicians, a set of people always useful to the public, will, perhaps, instantly seize the pen, and calculate; that Mr Micromegas, inhabitant of the country of Sirius, being from head to foot four and twenty thousand paces in length, making one hundred and twenty thousand royal feet; that we, denizens of this earth, being at a medium little more than five feet high, and

* A name compounded of two Greek words, signifying *little and great.*

our globe nine thousand leagues in circumference: these things being premised, I say, they will conclude, that the periphery of the globe which produced him, must be exactly one and twenty millions six hundred thousand times greater than that of this our tiny ball. Nothing in nature is more simple and common. The dominions of some sovereigns of Germany or Italy, which may be compassed in half an hour, when compared with the empires of Ottoman, Muscovy, or China, are no other than faint instances of the prodigious difference which nature hath made in the scale of beings. The stature of his excellency being of these extraordinary dimensions, all our painters and statuaries will easily agree, that the round of his belly might amount to fifty thousand royal feet: a very agreeable and just proportion.

His nose being equal in length to one third of his face, and his jolly countenance engrossing one seventh part of his height, it must be owned that the nose of this same Sirian, was six thousand three hundred and thirty-three royal feet to a hair; which was to be demonstrated.—With regard to his understanding, it is one of the best cultivated I have known; he is perfectly well acquainted with abundance of things, some of which are of his own invention: for, when his age did not exceed two hundred and fifty years, he, according to the custom of his country, studied at the most celebrated university of the whole planet, and by the force of his genius, found out upwards of fifty propositions of Euclid, having the advantage by more than eighteen, of Blaise Pascal, who (as we are told by his own sister) demonstrated two and thirty for his amusement, and then left off, choosing rather to be an indifferent philosopher, than a great mathematician.

tician.—About the four hundred and fiftieth year of his age, or latter end of his childhood, he dissected a great number of small insects not more than one hundred feet in diameter, which are not perceivable by ordinary microscopes, of which he composed a very curious treatise, which involved him in some trouble: the musti of the nation, though very old and very ignorant, made shift to discover in his book certain lemmas that were suspicious, unseemly, rash, heretick and unsound; and prosecuted him with great animosity; for, the subject of the author's inquiry was, whether in the world of Sirius, there was any difference between the substantial forms of a flea and a snail.

Micromegas defended his philosophy with such spirit as made all the female sex his proselytes; and the process lasted two hundred and twenty years; at the end of which, in consequence of the musti's interest, the book was condemned by judges who had never read it, and the author expelled from court, for the term of eight hundred years.

Not much afflicted at his banishment from a court that teemed with nothing but turmoils and trifles, he made a very humurous song upon the musti, who gave himself no trouble about the matter, and set out on his travels from planet to planet, in order (as the saying is) to improve his mind and finish his education. Those who never travel but in a post chaise or berlin, will, doubtless, be astonished at the equipages used above: for we that strut upon this little mole-hill, are at a loss to conceive any thing that surpasses our own customs. But our traveller was a wonderful adept in the laws of gravitation, together with the whole force of attraction and repulsion; and made such seasonable use of his knowledge, that sometimes, by the help

of a sun-beam, and sometimes by the convenience of a comet, he and his retinue glided from sphere to sphere, as a bird hops from one bough to another. He in a very little time, posted through the milky way; and I am obliged to own, he saw not a twinkle of those stars supposed to adorn that fair empyrean, which the illustrious doctor Derham brags to have observed through his telescope. Not that I pretend to say the doctor was mistaken. God forbid! but Micromegas was upon the spot, an exceeding good observer, and I have no mind to contradict any man. Be that as it will, after many windings and turnings, he arrived at the planet Saturn; and, accustomed as he was to the sight of novelties, he could not for his life repress that supercilious and conceited smile which often escapes the wisest philosopher, when he perceived the smallness of that globe, and the diminutive size of its inhabitants: for really Saturn is but about nine hundred times larger than this our earth, and the people of that country mere dwarfs, about a thousand fathoms high. In short, he at first derided those poor pigmies, just as an Italian fidler laughs at the music of Lully, at his first arrival in Paris: but as this Sirian was a person of good sense, he soon perceived that a thinking being may not be altogether ridiculous, even though he is not quite six thousand feet high; and therefore he became familiar with them, after they had ceased to wonder at his extraordinary appearance. In particular, he contracted an intimate friendship with the secretary of the academy of Saturn, a man of good understanding, who, though in truth he had invented nothing of his own, gave a very good account of the inventions of others, and enjoyed, in peace, the reputation of a little poet and great calculator.

And

And here, for the edification of the reader, I will repeat a very singular conversation that one day passed between Mr. secretary and Micromegas.

C H A P. II.

The conversation between MICROME GAS and the inhabitant of SATURN.

HIS excellency having laid himself down, and the secretary approached his nose, "It must be confessed," said Micromegas, "that nature is full of variety."—"Yes," replied the Saturnian, "nature is like a parterre whose flowers—" "Pshaw!" cried the other, "a truce with your parterres."—"It is," resumed the secretary, "like an assembly of fair and brown women whose dresses—" "What a plague have I to do with your brunettes?" said our traveller. "Then it is like a gallery of pictures, the strokes of which—" "Not at all," answered Micromegas, "I tell you once for all, nature is like nature, and comparisons are odious." "Well, to please you," said the secretary—"I won't be pleased," replied the Sirian, "I want to be instructed: begin therefore, without further preamble, and tell me how many senses the people of this world enjoy."—"We have seventy and two," said the academician, "but, we are daily complaining of the small number; as our imagination transcends our wants; for, with these seventy two senses, our five moons and ring, we find ourselves very much restricted; and notwithstanding our curiosity, and the no small number of those passions that result from these few senses, we have still time enough to be tired of idleness." "I sincerely
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ly believe what you say," cried Micromegas, "for, though we Sirians have near a thousand different senses, there still remains a certain vague desire, an unaccountable inquietude incessantly advertising us of our own unimportance, and giving us to understand, that there are other beings who are much our superiors in point of perfection. I have travelled a little, and seen mortals both above and below myself in the scale of being: but I have met with none who had not more desire than necessity and more want than gratification; perhaps, I shall one day arrive in some country, where nought is wanting; but, hitherto I have had no certain information of such an happy land." The Saturnian and his guest exhausted themselves in conjectures upon this subject, and after abundance of argumentation equally ingenious and uncertain, being fain to return to matter of fact, "To what age do you commonly live?" said the Sirian. "Lack-a-day! a mere trifle," replied the little gentleman. "It is the very same case with us," resumed the other, "the shortness of life is our daily complaint, so that this must be an universal law in nature." "Alas!" cried the Saturnian, "few, very few on this globe, outlive five hundred great revolutions of the sun; (these, according to our way of reckoning, amount to about fifteen thousand years.) So, you see, we in a manner begin to die the very moment we are born: our existence is no more than a point, our duration an instant, and our globe an atom. Scarce do we begin to learn a little, when death intervenes, before we can profit by experience: for my own part, I am deterred from laying schemes, when I consider myself as a single drop in the midst of an immense ocean. I am particularly
asham-

ashamed, in your presence, of the ridiculous figure I make among my fellow-creatures."

To this declaration, Micromegas replied, "If you were not a philosopher, I should be afraid of mortifying your pride, by telling you that the term of our lives, is seven hundred times longer than the date of your existence: but, you are very sensible, that when the texture of the body is resolved, in order to reanimate nature in another form, which is the consequence of what we call death: when that moment of change arrives, there is not the least difference betwixt having lived a whole eternity, or a single day. I have been in some countries where the people live a thousand times longer than with us, and yet they murmured at the shortness of their time: but one will find every where, some few persons of good sense, who know how to make the best of their portion, and thank the author of nature for his bounty. There is a profusion of variety scattered through the universe, and yet there is an admirable vein of uniformity that runs thro' the whole: for example, all thinking beings are different among themselves, though at bottom they resemble one another, in the powers and passions of the soul: matter, though interminable, hath different properties in every sphere. How many principal attributes do you reckon in the matter of this world?" "If you mean those properties," said the Saturnian, "without which we believe this our globe could not subsist, we reckon in all three hundred, such as extent, impenetrability, motion, gravitation, divisibility, et cætera."—"That small number," replied the traveller, "probably answers the views of the creator, on this your narrow sphere. I adore his wisdom in all his works. I see infinite variety,

variety, but every where proportion. Your globe is small; so are the inhabitants: you have few sensations; because your matter is endued with few properties: these are the works of unerring providence. Of what colour does your sun appear when accurately examined?" "Of a yellowish white," answered the Saturnian; "and in separating one of his rays, we find it contains seven colours." "Our sun," saith the Sirian, "is of a reddish hue, and we have no less than thirty-nine original colours. Among all the suns I have seen, there is no sort of resemblance; and in this sphere of your's, there is not one face like another."

After divers questions of this nature, he asked how many substances, essentially different, they counted in the world of Saturn; and understood that they numbered but thirty; such as God; space; matter; beings endued with sense and extension; beings that have extension, sense, and reflection; thinking beings who have no extension; those that are penetrable; those that are impenetrable, and the rest. But this Saturnian philosopher was prodigiously astonished, when the Sirian told him, they had no less then three hundred, and that he himself had discovered three thousand more in the course of his travels. In short, after having communicated to each other what they knew, and even what they did not know, and argued during a complete revolution of the sun, they resolved to set out together on a small philosophical tour.

C H A P. III.

The Voyage of those Two INHABITANTS of the other World.

OUR two philosophers were just ready to embark for the atmosphere of Saturn, with a jolly provision of mathematical instruments, when the Saturnian's mistress, having got an inkling of their design, came all in tears to make her remonstrances. She was a little handsome brunette, not above six hundred and threescore fathom high; but her agreeable attractions made amends for the smallness of her stature. "Ah! cruel man," cried she, "after a resistance of fifteen hundred years, when at length I surrendered, and scarce have passed two hundred more in thy embrace, to leave me thus, before the honey moon is over, and go a rambling with a giant of another world! go, go, thou art a mere virtuoso, devoid of tenderness and love! if thou wert a true Saturnian, thou wouldst be faithful and invariable. Ah! whither art thou going? what is thy design? our five moons are not so inconstant, nor our ring so changeable as thee! but take this along with you, henceforth I ne'er shall love another man." The little gentleman embraced and wept over her, notwithstanding his philosophy; and the lady, after having swooned with great decency, went to console herself with the conversation of a certain beau.

Meanwhile, our two virtuosi set out, and at one jump leaped upon the ring, which they found pretty flat, according to the ingenious guess of an illustrious inhabitant of this our little earth: from thence they easily slipped from moon to moon; and a co-

met chancing to pass, they sprung upon it with all their servants and apparatus. Thus carried about one hundred and fifty million of leagues, they met with the satellites of Jupiter, and arrived upon the body of the planet itself, where they continued a whole year; during which they learned some very curious secrets, which would actually be sent to the press, were it not for fear of the gentlemen inquisitors, who have found among them some corollaries very hard of digestion. Nevertheless, I have read the manuscript in the library of the illustrious archbishop of . . . who has granted me permission to peruse his books with that generosity and goodness which can never be enough commended: wherefore I promise he shall have a long article in the next edition of Moreri, where I shall not forget the young gentlemen his sons, who give us such pleasing hopes of seeing perpetuated the race of their illustrious father. But to return to our travellers. When they took leave of Jupiter, they traversed a space of about one hundred millions of leagues, and coasting along the planet Mars, which is well known to be five times smaller than our little earth, they descryed two moons subservient to that orb, which have escaped the observation of all our astronomers. I know father Castel will write, and that pleasantly enough, against the existence of these two moons; but I entirely refer myself to those who reason by analogy: those worthy philosophers are very sensible that Mars, which is at such a distance from the sun, must be in a very uncomfortable situation, without the benefit of a couple of moons: be that as it may, our gentlemen found the planet so small, that they were afraid they should not find room to take a little repose; so that they pursued their journey like two travellers who despise the paultry

poultry accommodation of a village, and push forward to the next market town. But the Sirian and his companion soon repented of their delicacy; for, they journeyed a long time, without finding a resting place, till at length they discerned a small speck, which was the Earth. Coming from Jupiter, they could not but be moved with compassion at sight of this miserable spot, upon which, however, they resolved to land, lest they should be a second time disappointed. They accordingly moved towards the tail of the comet, where, finding an Aurora Borealis ready to set sail, they embarked, and arrived on the northern coast of the Baltic on the fifth day of July, new stile, in the year 1737.

C H A P. IV.

What befel them upon this our GLOBE.

HAVING taken some repose, and being desirous of reconnoitring the narrow field in which they were, they traversed it at once from north to south. Every step of the Sirian and his attendants measured about thirty thousand royal feet: whereas, the dwarf of Saturn, whose stature did not exceed a thousand fathoms, followed at a distance quite out of breath; because, for every single stride of his companion, he was obliged to make twelve good steps at least. The reader may figure to himself, (if we are allowed to make such comparisons,) a very little rough spaniel dodging after a captain of the Prussian grenadiers.

As those strangers walked at a good pace, they compassed the globe in six and thirty hours; the sun, it is true, or rather the earth, describes the same

space in the course of one day ; but it must be observed that it is much more easy to turn upon an axis than to walk a-foot. Behold them then returned to the spot from whence they had set out, after having discovered that almost imperceptible sea, which is called the Mediterranean ; and the other narrow pond that surrounds this mole-hill, under the denomination of the great ocean ; in wading through which, the dwarf had never wet his mid-leg, while the other scarce moistened his heel. In going and coming through both hemispheres, they did all that lay in their power to discover whether or not the globe was inhabited. They stooped, they lay down, they groped in every corner ; but their eyes and hands were not at all proportioned to the small beings that crawl upon this earth ; and, therefore, they could not find the smallest reason to suspect that we and our fellow citizens of this globe had the honour to exist.

The dwarf, who sometimes judged too hastily, concluded at once that there was no living creature upon earth ; and his chief reason was, that he had seen nobody. But, Micromegas, in a polite manner, made him sensible of the unjust conclusion ; “ For, (said he,) with your diminutive eyes you cannot see certain stars of the fiftieth magnitude, which I distinctly perceive ; and do you take it for granted that no such stars exist ? ” “ But I have groped with great care,” replied the dwarf. “ Then your sense of feeling must be bad,” resumed the other. “ But this globe, (said the dwarf,) is ill contrived ; and so irregular in its form as to be quite ridiculous. The whole together looks like a chaos. Do but observe these little rivulets ; not one of them runs in a strait line : and these ponds which are neither round, square, nor oval,

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nor indeed of any regular figure; together with those little sharp pebbles, (meaning the mountains,) that roughen the whole surface of the globe, and have tore all the skin from my feet. Besides, pray take notice of the shape of the whole, how it flattens at the poles, and turns round the sun in an awkward oblique manner, so as that the polar circles cannot possibly be cultivated. Truly, what makes me believe there is no inhabitant on this sphere, is a full persuasion that no sensible being would live in such a disagreeable place." "What then? (said Micromegas,) perhaps the beings that inhabit it come not under that denomination; but, in all appearance, it was not made for nothing. Every thing here seems to you irregular; because you fetch all your comparisons from Jupiter or Saturn. Perhaps this is the very reason of the seeming confusion which you condemn; have not I told you, that in the course of my travels I have always met with variety?" The Saturnian replied to all these arguments; and perhaps the dispute would have known no end, if Micromegas in the heat of the contest had not luckily broke the string of his diamond necklace; so that the jewels fell to the ground, consisting of pretty small unequal karats, the largest of which weighed four hundred pounds, and the smallest fifty. The dwarf, in helping to pick them up, perceived, as they approached his eye, that every single diamond was cut in such a manner as to answer the purpose of an excellent microscope. He therefore took up a small one, about one hundred and sixty feet in diameter, and applied it to his eye, while Micromegas chose another of two thousand five hundred; though they were of excellent powers, the observers could perceive nothing by their assistance, so that they were altered and adjusted:

justed : at length, the inhabitant of Saturn discerned something almost imperceptible moving between two waves in the Baltic : this was no other than a whale, which, in a dexterous manner, he caught with his little finger, and, placing it on the nail of his thumb, shewed it to the Syrian, who laughed heartily at the excessive smallness peculiar to the inhabitants of this our globe. The Saturnian, by this time convinced that our world was inhabited, began to imagine we had no other animals than whales ; and being a mighty arguer, he forthwith set about investigating the origin and motion of this small atom, curious to know whether or not it was furnished with ideas, judgment, and free will. Micromegas was very much perplexed upon this subject ; he examined the animal with the most patient attention, and the result of his inquiry was, that he could see no reason to believe a soul was lodged in such a body. The two travellers were actually inclined to think there was no such thing as mind in this our habitation, when, by the help of their microscope, they perceived something as large as a whale floating upon the surface of the sea. It is well known, that at this period a flight of philosophers were upon their return from the polar circle, where they had been making observations, for which nobody has hitherto been the wiser *, The ga-

* Cassini, who had measured a degree of the meridian in France, published in 1718 his book upon the size and figure of the earth, in which he concludes it is lengthened at the poles, in contradiction to the theory of Newton and Huygens; the French king ordered a company of academicians to measure a degree of the equator, and another to take the dimensions of a degree at the polar circle, in order to determine this dispute. Messrs. Goden, Bouguer, and de la Condamine, were sent to Peru; while

gazettes record, that their vessel ran ashore on the coast of Bothnia, and that they with great difficulty saved their lives; but in this world one can never dive to the bottom of things: for my own part, I will ingenuously recount the transaction just as it happened, without any addition of my own; and this is no small effort in a modern historian.

C H A P. V.

Micromegas stretched out his hand gently towards the place where the object appeared, and advanced two fingers, which he instantly pulled back, for fear of being disappointed, then opening softly and shutting them all at once, he very dexterously seized the ship that contained those gentlemen, and placed it on his nail, avoiding too much pressure, which might have crushed the whole in pieces. "This," said the Saturnian dwarf, "is a creature very different from the former:" upon which, the Sirian placing the supposed animal in the hollow of his hand, the passengers and crew, who believed themselves thrown by a hurricane upon some rock, began to put themselves in motion. The sailors having hoisted out some casks of wine, jump-

while Maupertuis, Clairaut, Camus, Monnier, and Outhier, set out for Lapland. The observations of both companies, reinforced by those of Don Jorge Juan, and Antonio d'Ulloa, two Spanish philosophers employed by his Catholick Majesty, confirmed the theory of Sir Isaac Newton, that the earth was an oblate spheroid, flattened at the poles. A curious account of the voyage to Lapland, and of the observations there made, is to be found in the works of Maupertuis, published at Lyons in the year 1756.

jumped after them into the hand of Micromegas: the mathematicians having secured their quadrants, sectors, and Lapland mistresses, went over-board at a different place, and made such a bustle in their descent, that the Sirian at length felt his fingers tickled by something that seemed to move. An iron crow chanced to penetrate about a foot deep into his fore finger; and from this prick he concluded that something had issued from the little animal he held in his hand; but at first he suspected nothing more: for the microscope, that scarce rendered a whale and a ship visible, had no effect upon an object so imperceptible as man.---I do not intend to shock the vanity of any person whatever; but here I am obliged to beg your people of importance, to consider, that supposing the stature of a man to be about five feet, we mortals make just such a figure upon the earth, as an animal the sixty thousandth part of a foot in height, would exhibit upon a bowl ten feet in circumference. When you reflect upon a being who could hold this whole earth in the palm of his hand, and is endued with organs proportioned to those we possess, you will easily conceive that there must be a great variety of created substances;—and pray, what must such beings think of those battles by which a conqueror gains a small village, to lose it again in the sequel? I do not at all doubt, but if some captain of grenadiers should chance to read this work, he would add two large feet at least to the caps of his company: but I assure him his labour will be in vain; for, do what he will, he and his soldiers will never be other than infinitely diminutive and inconsiderable. What wonderful address must have been inherent in our Sirian philosopher, that enabled him to perceive those atoms of
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which we have been speaking. When Leuwenhoek and Hartsoecker observed the first rudiments of which we are formed, they did not make such an astonishing discovery. What pleasure, therefore, was the portion of Micromegas, in observing the motion of those little machines, in examining all their pranks, and pursuing them in all their operations! with what joy did he put his microscope into his companion's hand; and with what transport did they both at once exclaim, "I see them distinctly,—don't you perceive them carrying burdens, lying down and rising up again?" So saying, their hands shook with eagerness to see, and apprehension to lose such uncommon objects.—The Saturnian making a sudden transition, from the most cautious distrust, to the most excessive credulity, imagined he saw them in the very work of propagation, and cried aloud, "I have surprised nature in the very fact." Nevertheless, he was deceived by appearances: a case too common, whether we do or do not make use of microscopes.

C H A P. VI.

What happened in their intercourse with Men.

MICROMEGAS being a much better observer than his dwarf, perceived distinctly that those atoms spoke; and made the remark to his companion, who was so much ashamed of being mistaken in the article of generation, that he would not believe such a puny species could possibly communicate their ideas: for, though he had the gift of tongues, as well as his companion, he could not hear those particles speak; and therefore supposed they had no language: besides, how should such

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imperceptible beings have the organs of speech? and what in the name of God can they say to one another? in order to speak, they must have something like thought, and if they think, they must surely have something equivalent to a soul: now, to attribute any thing like a soul to such an insect species, appears a mere absurdity.---“But just now,” replied the Sirian, “you believed they made love to each other; and do you think this could be done without thinking, without using some sort of language, or at least some way of making themselves understood? or do you suppose it is more difficult to advance an argument than to produce a child? for my own part, I look upon both these faculties as alike mysterious.” “I will no longer venture to believe or deny,” answered the dwarf: “in short I have no opinion at all. Let us endeavour to examine these insects, and we will reason upon them afterwards.---” “With all my heart,” said Micromégas, who taking out a pair of scissors, which he kept for paring his nails, cut off a paring from his thumb nail, of which he immediately formed a large kind of speaking trumpet, like a vast tunnel, and clapped the pipe to his ear: as the circumference of this machine included the ship and all the crew, the most feeble voice was conveyed along the circular fibres of the nail; so that, thanks to his industry, the philosopher could distinctly hear the buzzing of our insects that were below; in a few hours he distinguished articulate sounds, and at last plainly understood the French language. The dwarf heard the same, though with more difficulty.

The astonishment of our travellers increased every instant. They heard a nest of mites talk in a pretty sensible strain: and that *Lusus Naturæ* seemed to them inexplicable. You need not doubt but the
Sirian

Sirian and his dwarf glowed with impatience to enter into conversation with such atoms. Micromegas being afraid that his voice, like thunder, would deafen and confound the mites, without being understood by them, saw the necessity of diminishing the sound; each, therefore, put into his mouth a sort of small tooth-pick, the slender end of which reached to the vessel. The Sirian setting the dwarf upon his knees, and the ship and crew upon his nail, held down his head and spoke softly.—In fine, having taken these and a great many more precautions, he addressed himself to them in these words.

“O ye invisible insects, whom the hand of the Creator hath deigned to produce in the abyss of infinite littleness, I give praise to his goodness, in that he hath been pleased to disclose unto me those secrets that seemed to be impenetrable; perhaps the court of Sirius will not disdain to behold you with admiration: for my own part, I despise no creature, and therefore offer you my protection.”

If ever there was such a thing as astonishment, it seized upon the people who heard this address, and who could not conceive from whence it proceeded. The chaplain of the ship repeated exorcisms, the sailors swore, and the philosophers formed a system: but, notwithstanding all their systems, they could not divine who the person was that spoke to them. Then the dwarf of Saturn, whose voice was softer than that of Micromegas, gave them briefly to understand what species of beings they had to do with. He related the particulars of their voyage from Saturn, made them acquainted with the rank and quality of Monsieur Micromegas; and after having pitied their smallness, asked if they had always been in that miserable state, so near a-kin to annihilation; and what their business was upon

that globe which seemed to be the property of whales; he also desired to know if they were happy in their situation, if they propagated their species, if they were inspired with souls? and put a hundred questions of the like nature.

A certain mathematician on board, more courageous than the rest, and shocked to hear his soul called in question, planted his quadrant, and having taken two observations of this interlocutor, "You believe then, Mr. what d'ye callum," said he, "that because you measure from head to foot a thousand fathoms"——"A thousand fathoms!" cried the dwarf, "good heaven! how should he know the height of my stature? a thousand fathoms! my very dimensions to an hair. What, measured by a mite! this atom, forsooth, is a geometrician, and knows exactly how tall I am: while I, who can scarce perceive him through a microscope, am utterly ignorant of his extent!" "Yes, I have taken your measure," answered the philosopher, "and I will now do the same by your tall companion." The proposal was embraced; his excellency laid himself along: for, had he stood upright, his head would have reached too far above the clouds. Our mathematicians planted a tall tree in a certain part of him which doctor Swift would have mentioned without hesitation, but which I forbear to call by its name, out of my inviolable respect for the ladies; then, by a series of triangles joined together, they discovered, that the object of their observation was a strapping youth, exactly one hundred and twenty thousand royal feet in length.

In consequence of this calculation, Micromegas uttered these words: "I am now more than ever convinced that we ought to judge of nothing by its external magnitude. O God! who hast bestowed

stowed understanding upon such seemingly contemptible substances, thou canst with equal ease produce that which is infinitely small, as that which is incredibly great: and if it be possible, that among thy works there are beings still more diminutive than these, they may nevertheless, be endued with understanding superior to the intelligence of those stupendous animals I have seen in heaven, a single foot of whom is larger than this whole globe on which I have alighted." One of the philosophers bid him be assured, that there were intelligent beings much smaller than man, and recounted not only Virgil's whole fable of the bees, but also described all that Swammerdam hath discovered, and Reaumur dissected. In a word, he informed him that there are animals which bear the same proportion to bees, which bees bear to man; the same as the Sirian himself was to those vast beings whom he had mentioned; and as those huge animals were to other substances, before whom they would appear like so many particles of dust. Here the conversation became very interesting, and Micromegas proceeded in these words.

C H A P. VII.

A conversation that passed between our travellers and the men they had encountered.

“O YE intelligent atoms, in whom the Supreme Being hath been pleased to manifest his omniscience and power, without all doubt your joys on this earth must be pure and exquisite: for being unincumbered with matter, and, to all appearance, little else than soul, you must spend your lives

lives in the delights of love and reflection, which are the true enjoyments of a perfect spirit. True happiness I have no where found; but certainly here it dwells." At this harangue, all the philosophers shook their heads, and one among the rest, more candid than his brethren, frankly owned, that, excepting a very small number of inhabitants, who were very little esteemed by their fellows, all the rest were a parcel of knaves, fools, and miserable wretches. "We have matter enough," said he, "to do abundance of mischief, if mischief comes of matter; and too much understanding, if evil flows from understanding; you must know, for example, that this very moment, while I am speaking, there are one hundred thousand animals of our own species, covered with hats, slaying an equal number of fellow-creatures who wear turbans; at least, they are either slaying or slain; and this hath been nearly the case all over the earth from time immemorial." The Sirian shuddering at this information, begged to know the cause of those horrible quarrels among such a puny race; and was given to understand, that the subject of the dispute was some pitiful mole-hill no bigger than his heel: not that any one of those millions who cut one another's throats pretends to have the least claim to the smallest particle of that clod; the question is to know, whether it shall belong to a certain person who is known by the name of Sultan, or to another whom (for what reason I know not) they dignify with the appellation of Cæsar. Neither one nor t'other has ever seen, or ever will see, the pitiful corner in question; and scarce one of those wretches who sacrifice one another hath ever beheld the animal on whose account they are mutually sacrificed!

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“ Ah miscreants ! (cried the indignant Sirian) such excess of desperate rage is beyond conception. I have a good mind to take two or three steps, and trample the whole nest of such ridiculous assassins under my feet.” “ Don’t give yourself the trouble, (replied the philosopher) they are industrious enough in procuring their own destruction ; at the end of ten years the hundredth part of those wretches will be no more : for, you must know, that though they should not draw a sword in the cause they have espoused, famine, fatigue, and intemperance, would sweep almost all of them from the face of the earth. Besides, the punishment should not be inflicted upon them, but upon those sedentary and slothful barbarians, who, from their close-stools, give orders for murdering a million of men, and then solemnly thank God for their success.”

Our traveller, moved with compassion for the little human race, in which he discovered such astonishing contrasts, “ Since you are of the small number of the wise, (said he) and in all likelihood do not engage yourselves in the trade of murder for hire, be so good as to tell me your occupation.” “ We anatomize flies, (replied the philosopher) we measure lines, we make calculations, we agree upon two or three points which we understand, and dispute upon two or three thousand that are beyond our comprehension.” Then the strangers being seized with the whim of interrogating those thinking atoms, upon the subjects about which they were agreed, “ How far (said the Sirian) do you reckon the distance between the great star of the constellation Gemini, and that called Caniculus ?” To this question all of them answered with one voice, “ Thirty-two degrees and

and an half." "And what is the distance from hence to the moon?" "Sixty semidiameters of the earth." He then thought to puzzle them by asking the weight of the air; but they answered distinctly, that common air is about nine hundred times specifically lighter than an equal column of the lightest water, and nineteen hundred times lighter than current gold. The little dwarf of Saturn, astonished at their answers, was now tempted to believe those very people forcerers, whom, but a quarter of an hour before, he would not allow to be inspired with souls.

"Well, (said Micrómegas,) since you know so well what is without you, doubtless you are still more perfectly acquainted with that which is within; tell me what is the soul, and how your ideas are framed?" Here the philosophers spoke all together as before; but each was of a different opinion: the eldest quoted Aristotle; another pronounced the name of Descartes; a third mentioned Mallebranche; a fourth Leibnitz; and a fifth Locke: an old peripatetician lifting up his voice, exclaimed with an air of confidence, "The soul is perfection and reason, having power to be such as it is:" as Aristotle expressly declares, page 633, of the Louvre edition.

Εντέλεια τις ἔστι, καὶ λόγος τῷ δυνάμει ἔχοντος τοιοῦτο ἔστι.

"I am not very well versed in Greek," said the giant: "Nor I neither," replied the philosophical mite. "Why then do you quote that same Aristotle in Greek?" resumed the Sirian: "Because, (answered the other,) it is but reasonable we should quote what we do not comprehend in a language we do not understand."

Here the Cartesian interposing, "The soul (said he,)

he,) is a pure spirit or intelligence, which hath received in the mother's womb all the metaphysical ideas; but, upon leaving that prison, is obliged to go to school, and learn anew that knowledge which it hath lost, and will never more attain." "So it was necessary (replied the animal of eight leagues,) that thy soul should be learned in thy mother's womb, in order to be so ignorant when thou hast got a beard upon thy chin: but, what dost thou understand by spirit? "To what purpose do you ask me that question? (said the philosopher,) I have no idea of it: indeed it is supposed to be immaterial." "At least, thou knowest what matter is?" resumed the Sirian. "Perfectly well, (answered the other.) For example, that stone is grey, is of a certain figure, has three dimensions, specifick weight, and divisibility." "Right, (said the giant,) I want to know what that object is, which, according to thy observation, hath a grey colour, weight, and divisibility." "Thou seest a few qualities, but dost thou know the nature of the thing itself?" "Not I truly," answered the Cartesian. Upon which the other told him he did not know what matter was. Then addressing himself to another sage who stood upon his thumb, he asked what is the soul? and what are her functions? "Nothing at all, (replied this disciple of Mallebranche;) God hath made every thing for my convenience; in him I see every thing, by him I act; he is the universal Agent, and I never meddle in his work." "That is being a non-entity indeed," said the Sirian sage; who, turning to a follower of Leibnitz, "Hark ye, friend, what is thy opinion of the soul?" "In my opinion, answered this metaphysician) the soul is the hand that points at the hour, while my body does the office of a clock; or, if you please, the soul is the

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clock, and the body is the pointer; or again, my soul is the mirror of the universe, and my body the frame. All this is clear and uncontroversible.

A little partizan of Locke, who chanced to be present, being asked his opinion on the same subject, "I do not know (said he) by what power I think; but well I know, that I should never have thought without the assistance of my senses: that there are immaterial and intelligent substances, I do not at all doubt; but that it is impossible for God to communicate the faculty of thinking to matter, I doubt very much. I revere the eternal Power, to which it would ill become me to prescribe bounds: I affirm nothing, and am contented to believe that many more things are possible than are usually thought so." The Sirian smiled at this declaration, and did not look upon the author as the least sagacious of the company: and as for the dwarf of Saturn, he would have embraced this adherent of Locke, had it not been for the extreme disproportion in their different sizes. But unluckily there was another animalcule in a square cap, who, taking the word from all his philosophical brethren, affirmed that he knew the whole secret which was contained in the abridgement of St Thomas: he surveyed the two celestial strangers from top to toe, and maintained to their faces that their persons, their fashions, their suns and their stars, were created solely for the use of man. At this wild assertion our two travellers let themselves tumble topsy turvy, seized with a fit of that inextinguishable laughter, which (according to Homer) is the portion of the immortal gods; their bellies quivered, their shoulders rose and fell, and, during these convulsions, the vessel fell from the Sirian's nail into the

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the Saturnian's pocket, where these worthy people searched for it a long time with great diligence.—

At length, having found the ship, and set every thing to rights again, the Sirian resuming the discourse with those diminutive mites, promised to compose for them a choice book of philosophy, which would teach them abundance of admirable sciences, and demonstrate the very essence of things.

Accordingly, before his departure, he made them a present of the book, which was brought to the academy of sciences at Paris; but when the old secretary came to open it, he saw nothing but blank paper, upon which “Ay, ay, (said he) this is just what I suspected.”

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LE TAUREAU BLANC;

OR,

THE WHITE BULL.

FROM THE FRENCH.

Translated from the SYRIAC,

By M. DE VOLTAIRE.

LE TABEREAU BLANC

OF

THE WHITE BULL

FROM THE FRENCH

Translated from the French

BY M. DE VOLTAIRE

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T H E

W H I T E B U L L.

C H A P. I.

How the Princess Amasidia meets a Bull.

THE young Princess Amasidia, daughter of Amasi, King of Tanis in Egypt, took a walk upon the high-way of Pelusium with the ladies of her train. She was sunk in a deep melancholy; the tears gushed from her beautiful eyes. The cause of her grief is known, as well as the fears she entertained, lest that grief should displease the king her father. The old man Mambres, ancient magician and eunuch of the Pharaohs, was beside her, and seldom left her. He was present at her birth; he had educated her, and taught her all that a fair princess was allowed to know of the sciences of Egypt. The mind of Amasidia equalled her beauty; her sensibility and tenderness did not yield to the charms of her person; and it was this sensibility which cost her so many tears.

The Princess was four and twenty years old; the magician Mambres about thirteen hundred. It was he, as every one knows, who had that famous dispute

dispute with Moses, in which the victory was so long doubtful betwixt these two profound philosophers. If Mambres yielded, it was owing to the visible protection of the celestial powers who favoured his rival: it required gods to overcome Mambres.

Amasis made him superintendant of his daughter's household, and he acquitted himself in this office with his usual prudence. His compassion was excited by the sighs of the beautiful Amasidia.

"O my lover," cried she sometimes to herself, "my young, my dear lover, O greatest of conquerors, most accomplished, most beautiful of men! Almost seven years hast thou disappeared from the world: What god has snatched thee from thy tender Amasidia? Thou art not dead. The wise Egyptian prophets confess this. But thou art dead to me, I am alone in the world; to me it is a desert. By what extraordinary prodigy hast thou abandoned thy throne and thy mistress? Thy throne, which was the first in the world;---however, that is a matter of small consequence:---but to abandon me who adores thee, O! my dear Na---."

She was going on---"Tremble to pronounce that fatal name," (said Mambres, the ancient eunuch and magician of the Pharaohs,) "you would perhaps be discovered by some of the ladies of your court; they are all very much devoted to you, and all fair ladies certainly make it a merit to serve the noble passions of fair princesses. But there may be one amongst them indiscreet, and even treacherous. You know that your father, although he loves you, has sworn to put you to death, should you pronounce the terrible name always ready to escape your
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your lips. This law is severe; but you have not been educated in Egyptian wisdom to be ignorant of the government of the tongue: remember that Harpocrates, one of our greatest gods, has always his finger upon his mouth."

The beautiful Amasidia wept, and was silent.

As she pensively advanced towards the banks of the Nile, she perceived at a distance under a thicket, watered by the river, an old woman in a tattered grey garment, seated on a hillock; she had beside her a she-ass, a dog, a he-goat: opposite to her was a serpent, which was not like the common serpents; for its eyes were mild, its physiognomy noble and engaging, its skin shone with the liveliest and sweetest colours. A huge fish, half immersed in the river, was not the least astonishing figure in the groupe. And on a neighbouring tree were perched a raven and a pigeon. All these creatures seemed to carry on a very animated conversation.

"Alas!" said the princess in a low tone, these animals undoubtedly speak of their loves, and it is not so much as allowed me to mention the name of mine."

The old woman held in her hand a slender steel chain, a hundred fathoms long, to which was made fast a bull who fed in the meadow. This bull was white, perfectly well made, plump, and at the same time agile, which is a thing seldom to be found. He was the most beautiful that was ever seen of his kind. Neither the bull of Pasiphae, nor that in whose shape Jupiter appeared when he carried off Europa, could be compared to this noble animal. The charming young heifer into which Isis was changed would have scarce been worthy of him.

As soon as he saw the princess, he ran towards her with the swiftness of a young Arabian horse, who flies over the plains and rivers of the ancient Saana, to approach the lovely mare who reigns in his heart, and makes him prick up his ears. The old woman used her utmost efforts to restrain him. The serpent wanted to terrify him by its hissing. The dog followed him, and bit his beautiful limbs. The she-ass crossed his way, and kicked him to make him return. The great fish remounted the Nile, and darting himself out of the water, threatened to devour him : The he-goat remained immoveable, and struck with fear. The raven fluttered round his head as if he wanted to tear out his eyes. The pigeon alone accompanied him from curiosity, and applauded him by a sweet murmur.

So extraordinary a sight threw Mambres into serious reflections. In the meanwhile, the white bull, dragging after him his chain and the old woman, had already reached the princess, who was struck with astonishment and fear. He throws himself at her feet, he kisses them, he sheds tears, he looks upon her with eyes, in which there was an uncommon mixture of grief and joy. He dared not to low, lest he should terrify the beautiful Amasidia. He could not speak. A weak use of the voice, granted by Heaven to certain animals, was denied him ; but all his actions were eloquent. The princess was delighted with him ; she found that a trifling amusement could suspend for some moments even the most pungent grief. " Here, said she, is a most amiable animal ; I could wish much to have him in my stable."

At these words the bull bent himself on his four
knees

knees and kissed the ground. "He understands me, cried the princess; he shews me that he wants to be mine. Ah, heavenly magician; ah, divine eunuch, give me this consolation. Purchase this beautiful cherubim *. Settle the price with the old woman, to whom he no doubt belongs. This animal must be mine: do not refuse me this innocent comfort." All the ladies joined their requests to the entreaties of the princess. Mambres yielded to them, and went to speak to the old woman.

C H A P. II.

How the wise Mambres, formerly Magician of Pharaoh, knew again the old Woman, and was known by her.

"**M**ADAM," said he to her, "you know that ladies, and particularly princesses, have need of amusement. The daughter of the king is distractedly fond of your bull, I beg that you will sell him to us; you shall be paid in ready money."

"Sir," answered the old woman, "this precious animal does not belong to me. I am charged, together with all the beasts which you see, to keep him with care, to watch all his motions, and to give an exact account of them. God forbid that I should ever have any inclination to sell this invaluable animal."

Mambres, upon this discourse, began to have a

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* Cherubim signifies, in Chaldean, a Bull.

confused remembrance of something which he could not yet properly distinguish. He eyed the old woman in the grey cloak with greater attention.—“Respectable lady,” said he to her, “I either mistake, or I have seen you formerly.”—“I make no mistake,” replied the old woman, “I have seen you seven hundred years ago, in a journey which I made from Syria into Egypt some months after the destruction of Troy, when Hiram the second reigned at Tyre, and Nephel-Keres in ancient Egypt.”—“Ah! madam,” cried the old man, “you are the remarkable witch of Endor.”—“And you, Sir,” said the forceress, embracing him, “are the great Mambres of Egypt.”—

“O unforeseen meeting! memorable day! eternal decrees! said Mambres; it certainly is not without permission of the universal providence that we meet again in this meadow upon the banks of the Nile, near the noble city of Tanis. What, is it you who are so famous upon the banks of your little Jordan, and the first person in the world for raising apparitions?”

“What, is it you, Sir, who are so famous for changing rods into a serpent, the day into darkness, and rivers into blood?” “Yes, madam, but my great age has, in part, deprived me of my knowledge and power. I am ignorant from whence you have this beautiful bull, and who these animals are, that, together with you, watch around him.” The old woman recollecting herself, raised her eyes to heaven, then replied:

“My dear Mambres, we are of the same profession, but it is expressly forbidden me to tell you who this bull is. I can satisfy you with regard to the other animals. You will easily know them by the
the

the marks which characterise them. The serpent is that which persuaded Eve to eat an apple, and to make her husband partake of it. The ass, that which spoke to your cotemporary Balaam in a hollow way. The fish, which always carries its head above water, is that which swallowed Jonas a few years ago. The dog is he who followed the angel Raphael and the young Tobit in their journey to Ragusa in Media, in the time of the great Salmanaazar. This goat is he who expiates all the sins of your nation. The raven and the pigeon, those which were in the ark of Noah:---great event! universal catastrophe! of which almost all the world is still ignorant. You are now informed;---but of the bull you can know nothing."

Mambres, having listened with respect, said, "The Eternal, O illustrious witch! reveals and conceals what he thinks proper. All the animals, who, together with you, are entrusted with the custody of the white bull, are only known to your generous and agreeable nation, which is itself unknown to almost all the world. The miracles which you and your's, I and mine, have performed, shall one day be a great subject of doubt and scandal to false philosophers. But happily these miracles shall find belief with the real sages who shall prove submissive to the enlightened in one corner of the world; and this is all that is necessary."

As he spoke these words, the princess pulled him by the sleeve, and said to him, "Mambres, will you not buy my bull?" The magician, plunged into a deep reverie, made no reply, and Amasidia poured forth her tears.

She then addressed herself to the old woman,
"My

"My good woman," said she, "I conjure you, by all you hold most dear in the world, by your father, by your mother, by your nurse, who are certainly still alive, to sell me not only your bull, but likewise your pigeon, which seems very much attached to him.

"As for the other animals, I do not want them; but I shall catch the vapours if you do not sell me this charming bull, who will be all the happiness of my life."

The old woman respectfully kissed the fringe of her gauze robe, and replied, "Princess, my bull is not to be sold; your illustrious magician is acquainted with this. All that I can do for your service is, to permit him to feed every day near your palace. You may caress him, give him biscuits, and make him dance about at your pleasure; but he must always be under the eyes of all these animals who accompany me, and who are charged with the keeping of him. If he does not endeavour to escape from them, they will prove peaceable; but if he attempts once more to break his chain, as he did upon seeing you, we be unto him, for I would not answer for his life: this large fish, which you see, will certainly swallow him, and keep him longer than *three* days in his belly; or this serpent, who appears to you so mild, will give him a mortal sting."

The white bull, who understood perfectly the old woman's conversation, but was unable to speak, humbly accepted all the proposals; he laid himself down at her feet; he lowed softly; and looking tenderly at Amasidia, seemed to say to her, "Come and see me sometimes upon the grass." The serpent now took up the conversation: "Princess,"

cess," said he, "I advise you to act implicitly as mademoiselle of Endor has told you." The sheafs likewise put in her word, and was of the opinion of the serpent.

Amasidia was afflicted that this serpent and this sheaf should speak so well; while a beautiful bull, who had such noble and tender sentiments, was unable to express them. "Alas," said she in a low voice, "nothing is more common at court: one sees there every day fine lords who cannot converse, and contemptible wretches who speak with assurance."

"This serpent," said Mambres, "is not a contemptible wretch; he is perhaps the personage of the greatest importance."

The day now declined, and the princess was obliged to return home, after having promised to come back next day at the same hour. Her ladies of the palace were astonished, and understood nothing of what they had seen or heard. Mambres made reflections. The princess recollecting that the serpent called the old woman Miss, concluded at random that she was a virgin, and felt some affliction that she was still one herself; respectable affliction! which she concealed with as much care as the name of her lover.

C H A P. III.

How the beautiful Amasidia had a secret Conversation with a beautiful Serpent.

THE beautiful princess recommended secrecy to her ladies with regard to what they had seen.

seen. They all promised it, and kept it for a whole day.

We may believe that Amasidia slept little this night; an inexplicable charm continually recalled the idea of her beautiful bull. As soon therefore as she was at freedom with her wife Mambres, she said to him: "O, sage! this animal turns my head." ---- "He employs mine very much," said Mambres. "I see plainly that this cherubim is very much superior to those of his species. I see that there is a great mystery, and I suspect a fatal event. Your father Amasis is suspicious and violent; and this affair requires that you conduct yourself with the greatest precaution."

"Ah!" said the princess, "I have too much curiosity to be prudent. It is the only sentiment which can unite in my heart with that which preys upon me on account of the lover I have lost. Can I not know who this white bull is that gives me such strange disquiet?"

Mambres replied, "I have already confessed to you, madam, that my knowledge declines in proportion as my age advances; but I mistake much if the serpent is not informed of what you are so very desirous of knowing. He does not want sense; he expresses himself with propriety; he has been long accustomed to interfere in the affairs of the ladies." "Ah! undoubtedly," said Amasidia, "this is the beautiful serpent of Egypt, who, by fixing his tail into his mouth, is the emblem of eternity; who enlightens the world when he opens his eyes, and darkens it when he shuts them." ---- "No, madam." ---- "It is then the serpent of Esculapius." ---- "Still less." ---- "It is perhaps Jupiter under the figure of a serpent." ---- "Not at all." ---- "Ah, now I see, I see; it is the rod which you----formerly

merly changed into a serpent."---"No, madam, it is not, but all these serpents are of the same family; the present has a very high character in his own country; he passes there for the most extraordinary serpent that was ever seen. Address yourself to him. However, I warn you it is a dangerous undertaking. Were I in your place, I would hardly trouble myself either with the bull, the she-ass, the serpent, the fish, the raven, or the pigeon,---but passion hurries you on; and all I can do is to pity you, and tremble."

The princess conjured him to procure her a tete a tete with the serpent. Mambres, who was obliging, consented, and making profound reflections, he went and communicated to the witch in so insinuating a manner the whim of the princess, that the old woman told him Amasidia might lay her commands upon her; that the serpent was perfectly well bred, and so polite to the ladies, that he wished for nothing more than to oblige them, and would not fail the princess's assignation.

The ancient magician returned to inform the princess of this good news; but he still dreaded some misfortune, and made reflections.---"You desire to speak with the serpent, madam; this you may accomplish whenever your highness thinks proper. But remember you must flatter him; for every animal has a great deal of self-love, and he in particular. It is said he was formerly driven out of heaven for excessive pride."---"I have never heard of it," replied the princess.---"I believe it," said the old man. He then informed her of all the reports which had been spread about this famous serpent. "But, madam, whatever singular adventures may have happened to him, you never can extort these secrets from him but by flattery: hav-

ing formerly deceived women, it is reasonable that a woman in her turn should deceive him."—"I will do my utmost," said the princess; and departed with her maids of honour. The old woman was feeding the bull at a considerable distance.

Mambres left Amasidia to herself, and went and discoursed with the witch. One lady of honour chatted with the she-afs, the others amused themselves with the goat, the dog, the raven, and the pigeon. As for the large fish that frightened every body, he plunged himself into the Nile by order of the old woman.

The serpent then attended the beautiful Amasidia into the grove, where they had the following conversation.

Serpent.

"You cannot imagine, madam, how much I am flattered with the honour which your highness deigns to confer upon me."

Princess.

"Your great reputation, Sir, the beauty of your countenance, and the brilliancy of your eyes, have readily determined me to seek for this conversation; I know by public report (if it is not false) that you were formerly a very great lord in the empyrean heaven."

Serpent.

"It is true, madam, I had there a very distinguished place. It is pretended I am a disgraced favourite. This is a report which at once went abroad in India*. The Brachmans were the first who

* The Brachmans were in fact the first who imagined a revolt

who gave a history of my adventures. And I doubt not but one day or other the poets of the north will make them the subject of an extravagant epick poem; for in truth it is all that can be made of them. Yet I am not so much fallen, but that I have left in this globe a very extensive dominion. I might venture to assert that the whole earth belongs to me."

Princess.

"I believe it; for they tell me that your powers of persuasion are irresistible, and to please is to reign."

Serpent.

"I feel, madam, while I behold and listen to you, that you have over me the same power which you ascribe to me over so many others."

Princess.

"You are, and I believe it, an amiable conqueror: it is said that your conquests among the fair-sex have been numerous, and that you began with our common mother, whose name I have forgot."

Serpent.

"They do me injustice. She honoured me with her confidence, and I gave her the best advice. I desired that she and her husband should eat heartily of the fruit of the tree of knowledge. I imagined in doing this that I should please the Ruler of all things. It seemed to me, that a tree so necessary to the human race was not planted to be entirely useless. Would the supreme Being have

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volt in heaven, and this fable long after served as the groundwork for the history of the wars of the giants, and some other histories.

wished to have been served by fools and idiots? Is not the mind formed for the acquisition of knowledge and for improvement? Is not the knowledge of good and evil necessary for doing the one and avoiding the other? I certainly merited their thanks."

Princess.

"Yet, they tell me that you have suffered for it. Probably it is since this period that so many ministers have been punished for giving good advice, and so many real philosophers and men of genius persecuted for their writings that were useful to mankind."

Serpent.

"It is my enemies who have told you these stories: they cry that I am out of favour at court.—But a proof that my influence there has not declined, is their own confession that I entered into the council when it was in agitation to try the good man Job: and I was again called upon when the resolution was taken to deceive a certain petty king called Ahab*. I alone was charged with this honourable commission."

Princess.

"Ah, Sir! I do not believe that you are formed to deceive. But since you are always in the ministry,

* First book of Kings, chap. xxii. ver. 20, 21, 22.—"And the Lord said, Who shall persuade Ahab king of Israel, that he may go up and fall at Ramoth Gilead?—And there came forth a spirit and stood before the Lord, and said, I will persuade him: and the Lord said unto him, How? and he said, I will go forth and be a lying spirit in the mouths of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so."

nistry, may I beg a favour of you ? I hope so amiable a lord will not deny me."

Serpent.

" Madam, your requests are laws ; name your commands."

Princess.

" I intreat you will tell me who this white bull is, for whom I feel such extraordinary sentiments, that they both affect and alarm me. I am told that you would deign to inform me."

Serpent.

" Madam, curiosity is necessary to human nature, and especially to your amiable sex. Without it they would live in the most shameful ignorance. I have always satisfied, as far as lay in my power, the curiosity of the ladies. I am accused indeed of using this complaisance only to vex the Ruler of the world. I swear to you, that I could propose nothing more agreeable to myself than to obey you ; but the old woman must have informed you that the revealing of this secret will be attended with some danger to you."

Princess.

" Ah ! it is that which makes me still more curious."

Serpent.

" In this I discover the sex to whom I have formerly done service."

Princess.

" If you possess any feeling, if rational beings should mutually assist each other ; if you have compassion for an unfortunate creature, do not refuse my request."

Serpent.

Serpent.

" You affect me, I must satisfy you, but do not interrupt me."

Princess.

" I promise you I will not,"

Serpent.

" There was a young king, beautiful, charming, in love, beloved. . . .

Princess.

" A young king! beautiful, charming, in love, beloved! and by whom? and who was this king? How old was he? what is become of him? where is his kingdom? what is his name?"

Serpent.

" See, I have scarce begun, and you have already interrupted me: take care; if you have not more command over yourself, you are undone."

Princess.

Ah, pardon me, Sir; I will not repeat my indiscretion: go on, I beseech you."

Serpent.

" This great king, the most valiant of men, victorious wherever he carried his arms, often dreamed when asleep, and forgot his dreams when awake; he wanted his magicians to remember and inform him what he had dreamed, otherwise he declared he would hang them, for that nothing was more equitable. It is now near seven years since he dreamed a fine dream, which he entirely forgot when he awoke; and a young Jew, full of experience, having revealed it to him, this amiable

able king was immediately changed into an ox for”

Princess.

“ Ah! it is my dear Nabu” She could not finish, she fainted away. Mambres, who listened at a distance, saw her fall, and believed her dead.

C H A P. IV.

How they wanted to sacrifice the Bull, and exorcise the Princess.

MAMBRES runs to her weeping. The serpent is affected; he, alas, cannot weep; but he hisses in a mournful tone, he cries out “ *She is dead.*” The ass repeats, “ *She is dead.*” the raven tells it over again. All the other animals appeared afflicted, except the fish of Jonas, which has always been merciless. The lady of honour, the ladies of the court, arrive and tear their hair. The white bull, who fed at a distance, and heard their cries, runs to the grove, dragging the old woman after him, while his loud bellowings made the neighbouring echoes resound. To no purpose did the ladies pour upon the expiring Amasidia their bottles of rose-water, of pink, of myrtle, of benjamin, of balm of Gilead, of amomum, of gilly flower, of nutmeg, of ambergrease. She had not as yet given the smallest signs of life.---But as soon as she perceived that the beautiful white bull was beside her, she came to herself, more blooming, more beautiful and lively than ever. A thousand times did she kiss this charming animal, who languishingly leaned his head on her snowy bosom. She called

called him "My master, my king, my dear, my life." She throws her fair arms around his neck, which was whiter than the snow; the light straw does not adhere more closely to the amber, the vine to the elm, nor the ivy to the oak. The sweet murmur of her sighs was heard, her eyes were seen now sparkling with a tender flame, and now obscured by those precious tears which love makes us shed.

We may easily judge into what astonishment the lady of honour and ladies of her train were thrown. As soon as they entered the palace, they related to their lovers this extraordinary adventure, and every one with different circumstances, which increased its singularity, and which always contributes to the variety of all histories.

No sooner was Amasis, king of Tanis, informed of these events, than his royal breast was inflamed with just indignation. Such was the wrath of Minos, when he understood that his daughter Pasiphae lavished her tender favours upon the father of the Minotaur. Thus raged Juno, when she beheld Jupiter caressing the beautiful cow Io, daughter of the river Inachus. Amasis shut up the fair Amasidia in her chamber, and placed upon her a guard of black eunuchs; then he assembled his privy council.

The grand magician presided there, but had no longer the same influence as formerly. All the ministers of state concluded that this white bull was a forcerer. It was quite the contrary; he was bewitched: but in delicate affairs they are always mistaken at court.

It was carried by a great majority that the princess should be exorcised, and the old woman and the bull sacrificed.

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The wise Mambres contradicted not the opinion of the king and council. The right of exorcising belonged to him; he could delay it under some plausible pretence. The god Apis was lately dead at Memphis. A god ox dies just like another ox. And it was not allowed to exorcise any person in Egypt till a new ox was found to replace the deceased.

It was decreed in the council, to wait the nomination which should be made of a new god at Memphis.

The good old man, Mambres, perceived to what danger his dear princess was exposed. He knew who her lover was. The syllables NABU which had escaped her, laid open the whole mystery to the eyes of this sage.

The dynasty of Memphis belonged at that time to the Babylonians; they preserved this remainder of the conquests they had gained under the greatest king of the world, to whom Amasis was a mortal enemy. Mambres had occasion for all his wisdom to conduct himself properly in the midst of so many difficulties. If the king Amasis should discover the lover of his daughter, her death was inevitable, he had sworn it. The great, the young, the beautiful king of whom she was enamoured, had dethroned the king her father, and Amasis had only recovered his kingdom about seven years. From that time it was not known what was become of the adorable monarch, the conqueror and idol of the nations, the tender and generous lover of the charming Amasidia; but sacrificing the bull would infallibly occasion the death of the beautiful Amasidia.

What could Mambres do in such critical circumstances?

stances? He went after the council broke up to find his dear foster daughter; "My dear child," he says, "I will serve you; but I repeat it, they will behead you if ever you pronounce the name of your lover."

"Ah! what signifies *my neck*," replied the beautiful Amasidia, "if I cannot embrace that of Nabuco... My father is a cruel man; he not only refuses to give me a charming prince whom I adore, but he declared war against him; and when he was conquered by my lover, he has found the secret of changing him into an ox. Did one ever see more frightful malice? If my father was not my father, I do not know what I should do to him."

"It was not your father who played him this cruel trick," said the wise Mambres; it was a native of Palestine, one of our ancient enemies, an inhabitant of a little country, comprehended in that crowd of kingdoms which your lover subdued, in order to polish and refine them.

"Such metamorphoses must not surprise you; you know that formerly I performed more extraordinary. Nothing was at that time more common than those changes which at present astonish philosophers. True history, which we have read together, informs us, that Lycaon, king of Arcadia, was changed into a wolf; the beautiful Calista, his daughter, into a bear; Io, the daughter of Inachus, our venerable Isis, into a cow; Daphnis into a laurel; Sirinx into a flute; the fair Edith, wife of Lot, the best and most affectionate father that ever was in the world, is she not become, in our neighbourhood, a pillar of salt very sharp tasted, which has preserved all the marks of her sex and periodical

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cal returns*, as the great men attest who have seen it: I was witness to this change in my youth. I saw seven powerful cities in the most dry and parched situation in the world, all at once transformed into a beautiful lake. In the early part of my life the whole world was full of metamorphoses.

"In fine, madam, if examples can sooth your grief, remember that Venus changed Ceraistes into an ox." "I do not know," said the princess, "that examples comfort us: If my lover was dead, could I comfort myself by the idea that all men die?" "Your pain may at least be alleviated," replied the sage; "and since your lover has become an ox, it is possible from an ox he may become a man. As for me, I deserve to be changed into a tyger or a crocodile, if I did not employ the little power I have in the service of a princess worthy of the adoration of the world, for the beautiful Amasidia whom I have nursed upon my knees, and whom fatal destiny exposes to such rude trials."

CHAP. V.

How the wise Mambres conducted himself wisely.

THE divine Mambres having said every thing he could to comfort the princess, but without having comforted her, ran to the old woman---

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"My

* Tertullian, in his poem of Sodom, says, "Dicitur et vivens alio sub corpore sexus, manificos, solito dispungere sanguine menses." St. Ireneus, book 4th, per naturalia quæ sunt consuetudine sæminæ ostendens."

“ My companion,” said he to her, “ ours is a charming profession, but it is very dangerous. You run the risk of being hanged, and your ox of being burnt, drowned, or devoured. I don’t know what they will do with your other animals; for prophet as I am, I know very little; but do you carefully conceal the serpent and the fish. Let not the one shew his head above water, nor the other go out of his hole. I will place the ox in one of my stables in the country; you shall be there with him, since you say that it is not allowed you to abandon him. The good scape-goat may upon the occasion serve as an expiation; we will send him into the desert loaded with the sins of all the rest; he is accustomed to this ceremony, which does him no harm; and every one knows that all is expiated by means of a he-goat who walks about for his amusement. I only beg of you to lend me immediately Tobit’s dog, who is a very swift greyhound; Balaam’s ass, who runs better than a dromedary; the raven and the pigeon of the ark, who fly with amazing swiftness. I want to send them on an embassy to Memphis, in an affair of great consequence.”

The old woman replied to the magician, “ You may dispose as you please of Tobit’s dog, of Balaam’s ass, of the raven and the pigeon of the ark, and of the scape-goat; but my ox cannot enter into a stable. It is said, Daniel, chap. v. That he must be always made fast to an iron chain, be always wet with the dew of heaven, and eat the grass of the field, and his portion be with the wild beasts.

“ He is trusted to me, and I must obey. What would Daniel, Ezekiel, and Jeremiah, think of me, if I trusted my ox to any other than to myself? I see you know the secret of this extraordinary animal,

mal, but I have not to reproach myself with having revealed it to you. I am going to conduct him far from this polluted land, towards the lake Sirbon, where he will be sheltered from the cruelties of the king of Tanis. My fish and my serpent will defend me ; I fear nobody when I serve my master."

" My good woman," answered the wife Mambres, " let the will of God be done ! provided I can find your white bull again, the lake Sirbon, the lake Maris, or the lake of Sodom, are to me perfectly indifferent. I want to do nothing but good to him and to you. But why have you spoken to me of Daniel, Ezekiel, and Jeremiah ?" " Ah ! Sir," answered the old woman, " you know as well as I what concern they have in this important affair. But I have no time to lose. I don't desire to be hanged ; I want not that my bull should be burned, drowned, or devoured ; I go to the lake Sirbon by Canopus, with my serpent and my fish. Adieu."

The bull followed her pensively, after having testified his gratitude to the beneficent Mambres.

The wife Mambres was greatly troubled ; he saw that Amasis king of Tanis, distracted by the foolish passion of his daughter for this animal, and believing her bewitched, would pursue every where the unfortunate bull ; who would infallibly be burnt as a forcerer in the public place of Tanis, or given to the fish of Jonas, or be roasted and served up to table.—Mambres wanted at all events to save the princess from this cruel disaster.

He wrote a letter to the high priest of Memphis, his friend, in sacred characters, upon the paper of Egypt, which was not yet in use. Here are the identical words of his letter :

" Light

"Light of the world, lieutenant of Isis, Osiris, and Horus, chief of the circumcised, you whose altar is justly raised above all thrones! I am informed that your god the ox Apis is dead. I have one at your service. Come quickly with your priests to acknowledge, to worship him, and to conduct him into the stable of your temple. May Isis, Osiris, and Horus, keep you in their holy and worthy protection, and likewise you the priests of Memphis in their holy care.

Your affectionate friend,

Mambres."

He made four copies of this letter for fear of accidents, and enclosed them in cases of the hardest ebony. Then calling to him his four couriers, whom he had destined for this employment, (these were the ass, the dog, the raven, and the pigeon,) he said to the ass, "I know with what fidelity you served Balaam my brother, serve me with the same. There is not an unicorn who equals you in swiftness. Go, my dear friend, and deliver this letter to the person himself to whom it is directed, and return."

The ass answered, "Sir, as I served Balaam, I will serve you; I will go, and I will return." The sage put the box of ebony into her mouth, and she departed, swift as lightning.

Then he called Tobit's dog. "Faithful dog," said Mambres, "more speedy in thy course than the nimble-footed Achilles, I know what you performed for Tobit son of Tobit, when you and the angel Raphael accompanied him from Nineveh to Ragusa in Media, and from Ragusa to Nineveh, and that he brought back to his father ten* talents, which
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* About 20 thousand crowns of France, present currency.

the slave Tobit the father had lent to the slave Gabellus ; for the slaves at that time were very rich. Carry this letter as it is directed, which is much more valuable than ten talents of silver." The dog then replied, " Sir, if I formerly followed the messenger Raphael, I can with equal ease execute your commission." Mambres put the letter into his mouth.

He next spoke in the same manner to the pigeon, who replied, " Sir, if I brought back a bough into the ark, I will likewise bring you back an answer." She took the letter in her bill, and the three messengers were out of sight in a moment.

Then Mambres addressed the raven : " I know that you fed the great prophet Elias * when he was concealed near the torrent of Carith, so much celebrated in the world. You brought him every day good bread and fat pullets ; I only ask of you to carry this letter to Memphis."

The raven answered in these words : " It is true, Sir, that I carried every day a dinner to the great prophet Elias the Thibite ; I saw him mount in a chariot of fire drawn by fiery horses ; altho' this is not the usual method of travelling ; but I always took care to eat half the dinner myself. I am very well pleased to carry your letter, provided you make me certain of two good meals every day, and that I am paid money in advance for my commission."

Mambres, angry, replied, " Gluttonous and malicious creature, I am not astonished that Apollo has made you black as a mole, from being white as a swan, as you was formerly, before you betrayed in the plains of Thessaly the beautiful Coronis,
the

* IIId. book of Kings, chap. 17.

the unfortunate mother of Esculapius. Tell me, did you eat ribs of beef and pullets every day when you was ten whole months in the ark?"—"Sir," said the raven, "we had there very good cheer; they served up roast meat twice a-day to all the fowls of my species who live upon nothing but flesh, such as the vultures, kites, eagles, buzzards, sparrow-hawks, owls, tarsels, falcons, great owls, and an innumerable crowd of birds of prey. They furnished with the most plentiful profusion the tables of the lions, leopards, tigers, panthers, hyænas, wolves, bears, foxes, polecats, and all sorts of carnivorous quadrupeds. There were in the ark eight persons of distinction, (and the only ones who were then in the world,) continually employed in the care of our table and our wardrobe; Noah and his wife, who were about six hundred years old, their three sons, and their three wives. It was charming to see with what care, what dexterity, what cleanliness, our eight domestics served four thousand of the most ravenous guests, without reckoning the amazing trouble which about ten or twelve thousand other animals required, from the elephant and the gyrafse to the silk-worm and fly. What astonishes me is, that our purveyor Noah is unknown to all the nations of whom he is the stem, but I don't much mind it. I had already been present at a similar * entertainment with Xesustres king of Thrace; such things as these happen from time to time for the instruction of the ravens. In a word,

* Berosus, a Chaldean author, relates an affair that the same adventure happened to Xesustres king of Thrace: it was still more wonderful, for his ark was about 5 stadii long, and 2 broad. There is a great dispute amongst the learned, whether king Xesustres or Noah was the most ancient.

word, I want to have good cheer, and to be paid in ready money."

The wife Mambres took care not to give his letter to such a discontented and babbling animal; and they separated very much dissatisfied with each other.

But it is necessary to know what became of the white bull, and not to lose the traces of the old woman and the serpent. Mambres ordered his intelligent and faithful domestics to follow them; and as for himself, he advanced in a litter by the side of the Nile, always making reflections.

"How is it possible," said he to himself, "that a serpent should be master of almost all the world, as he boasts, and as so many learned men acknowledge, and that he nevertheless obeys an old woman? How is it, that he is sometimes called to the council of the Most High while he creeps upon earth? In what manner can he enter by his power alone into the bodies of men, and that so many men pretend to dislodge him by means of words? In short, why does he pass with a small neighbouring people for having ruined the human race? and how is it that the human race are entirely ignorant of this? I am old, I have studied all my life, but I see a crowd of inconsistencies which I cannot reconcile; I cannot account for what has happened to myself, neither for the great things which I long ago performed, nor those of which I have been witness. Every thing well considered, I begin to think that this world subsists by contradictions, *rerum concordia discors*, as my master Zoroaster formerly said in his language."

While he was plunged in this obscure metaphysical reasoning, such are all metaphysics, a boat-

man singing a jovial song, made fast a small boat by the side of the river, and three grave personages, half clothed in dirty tattered garments, landed from it, but preserved, under the garb of poverty, the most majestic and august air. These were *Daniel, Ezekiel, and Jeremiah.*

C H A P. VI.

How Mambres met three Prophets, and gave them a good Dinner.

THESE three great men who had the prophetic light in their countenance, knew the wise Mambres to be one of their brethren, by some marks of the same light which he had still remaining, and prostrated themselves before his litter. Mambres likewise knew them to be prophets, more by their dress, than by those gleams of fire which proceeded from their august heads; he conjectured that they came to learn news of the white bull; and conducting himself with his usual propriety, he alighted from his carriage, and advanced a few steps towards them, with a politeness mixed with dignity. He raised them up, caused tents to be erected, and prepared a dinner, of which he judged that the prophets had very great need.

He invited the old woman to it, who was only about five hundred paces from them, who accepted the invitation, and arrived, leading her white bull.

Two soups were served up, one *de Bisque*, and the other *a la Reine*. The first course consisted of a carp's tongue pye, livers of eel-pouts, and pikes; fowls dressed with pistachios, pigeons with truffles
and

and olives; two young turkeys with gravy of cray fish, mushrooms, and morels; and a chipotata. The second course was composed of pheasants, partridges, quails, and ortolans, with four fallads; the epargne was in the highest taste; nothing could be more delicious than the side dishes; nothing more brilliant and more ingenious than the desert. But the wise Mambres took great care to have no boiled beef, nor short ribs, nor tongue, nor palate of an ox, nor cows udder, lest the unfortunate monarch near at hand should think that they insulted him.

This great and unfortunate prince was feeding near the tent; and never did he feel in a more cruel manner the fatal revolution which had deprived him of his throne for seven long years. "Alas!" said he to himself, "this Daniel who has changed me into a bull, and this forcerefs my keeper, make the best cheer in the world; while I, the sovereign of Asia, am reduced to the necessity of eating grass, and drinking water."

When they had drank heartily of the wine of Engaddi, of Tadmor, and of Schiras, the prophets and witch conversed with more frankness than at the first course. "I must acknowledge," said Daniel, "that I did not live so well in the lion's den." "What, Sir," said Mambres, "did they put you into a den of lions? how came you not to be devoured?"

"Sir," said Daniel, "you know that lions never eat prophets."—"As for me," said Jeremiah, "I have passed my whole life starving of hunger. This is the only day I have ever ate a good meal; and were I to spend my life over again, and had it in my power to choose my condition, I must own

I would much rather be comptroller-general or bishop of Babylon, than prophet at Jerusalem."

Ezekiel cried (chap. iv.) "I was once ordered to sleep three hundred four score and ten days upon my left side, and to eat all that time bread of barley, millet, vetches, beans, and wheat, covered in the most delicious manner. All that I was able to obtain was to cover it with cows dung. I must own that the cookery of Seigneur Mambres is much more delicate; however the prophetic trade has its advantages, and the proof is, that there are thousands who follow it."

After they had spoken thus freely, Mambres entered upon business; he asked the three pilgrims the reason of their journey into the dominions of the king of Tanis. Daniel replied, "That the kingdom of Babylon had been all in a flame since Nabucodnofer had disappeared; that according to the custom of the court, they had persecuted all the prophets, who passed their lives in sometimes seeing kings humbled at their feet, and sometimes receiving a hundred lashes from them; that at length they had been obliged to take refuge in Egypt for fear of being starved.—Ezekiel and Jeremiah likewise spoke a long time in so very fine terms that it was almost impossible to understand them. As for the witch, she had always a strict eye over her charge: the fish of Jonas continued in the Nile opposite to the tent, and the serpent sported upon the grass. After drinking coffee, they took a walk by the side of the Nile; and the white bull, perceiving the three prophets, his enemies, bellowed most dreadfully, ran furiously at them, gored them with his horns; and as prophets never have any thing but skin upon their bones, he would certainly have run them through; but the Ruler
of

of the world who sees all and remedies all, changed them immediately into magpies; and they continued to chatter as before. The same thing happened since to the Pierides; so much has fable always imitated history.

This incident promoted new reflections in the mind of the wise Mambres. "Here," said he, "are three great prophets changed into magpies; this ought to teach us never to speak too much, and always to observe a suitable discretion:" he concluded that wisdom was better than eloquence, and thought profoundly as usual, when a great and terrible spectacle presented itself to his eyes.

C H A P. VII.

How King Amasis wanted to give the White Bull to be devoured by the Fish of Jonas, and did not do it.

CLOUDS of dust floated from south to north; the noise of drums, fifes, psalteries, harps, and sackbuts was heard, several squadrons and battalions advanced, and Amasis king of Tanis was at their head upon an Arabian horse, caparisoned with scarlet trappings embroidered with gold, while the heralds proclaimed that they should seize the white bull, bind him, and throw him into the Nile, to be devoured by the fish of Jonas; "for the king our lord, who is just, wants to revenge himself upon the white bull, who has bewitched his daughter."

The good old man Mambres made more reflections than ever. He saw very plainly that the malicious

licious raven had told all to the king, and that the princess ran a great risk of being beheaded. "My dear friend," said he to the serpent, "go quickly and comfort the fair Amasidia, my foster daughter; bid her fear nothing whatever may happen, and tell her stories to alleviate her inquietude; for stories always amuse the ladies, and it is only by them that one can succeed in the world."

Mambres next prostrated himself before Amasis king of Tanis, and thus addressed him; "O king, live for ever, the white bull should certainly be sacrificed, for your majesty is always in the right; but the Ruler of the world has said, this bull must not be swallowed up by the fish of Jonas till Memphis shall have found a god to supply the place of him who is dead; then thou shalt be revenged, and thy daughter exorcised, for she is possessed. Your piety is too great not to obey the commands of the Ruler of the universe."

Amasis king of Tanis remained some time pensive. "The god Apis," said he at last, "is dead! God rest his soul! when do you think another ox will be found to reign over the fruitful Egypt?"

"Sire," replied Mambres, "I ask but eight days." "I grant them to you," replied the king, who was very religious, "and I will remain here the eight days; after which I will sacrifice the seducer of my daughter." Amasis immediately ordered his tents, his cooks, his musicians, and remained here eight days, as it is related in Manethon.

The old woman was in despair that the bull she had in charge had but eight days to live. She raised phantoms every night, in order to dissuade the king from his cruel resolution; but Amasis forgot in the morning the phantoms he had seen in the

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the night ; similar to Nebuchadnezzar, who had always forgot his dreams.

C H A P. VIII.

How the Serpent told Stories to the Princess to comfort her.

MEAN while the serpent told stories to the fair Amasidia to sooth her. He related to her how he had formerly cured a whole nation of the bite of certain little serpents, only by shewing himself at the end of a staff. He informed her of the conquests of a hero who made a charming contrast with Amphion, architect of Thebes in Bœotia. Amphion assembled hewn stones by the sound of his violin ; to build a city he had only to play a rigodoon and a minuet ; but the other hero destroyed them by the sound of rams horns ; he caused to hang thirty-one powerful kings in a country of four leagues in length and four in breadth ; he made stones rain down from heaven upon a battalion of routed Amorites ; and having thus exterminated them, he stopped the sun and moon at noon day between Gibeon and Ascalon, in the road to Bethoron, to exterminate them still more, after the example of Bacchus, who had stopt the sun and the moon in his journey to the Indies.

The prudence which every serpent ought to have, did not allow him to tell the fair Amasidia of the powerful Jephthah, son of —, who beheaded his daughter, because he had gained a battle. This would have struck too much terror into the mind of the fair princess ; but he related to her the adventures of the great Sampson, who killed a thousand

and Philistines with the jaw-bone of an ass, who tied together three hundred foxes by the tail, and who fell into the snares of a lady, less beautiful, less tender, and less faithful than the charming Amasidia.

He related to her the unfortunate loves of Sechem and the lovely Dinah, who was six years old; and the more fortunate amours of Ruth and Boaz; those of Judah with his daughter-in-law Tamar; those even of Lott, with his two daughters, who did not chuse that the human race should be extinguished; those of Abraham and Jacob with their servant maids; those of Ruben with his mother; those of David and Bathsheba; those of the great king Solomon; in short, every thing which could dissipate the grief of a fair princess.

C H A P. IX.

How the Serpent did not comfort the Princess.

“ALL these stories tire me,” said Amasidia, for she had understanding and taste, “they are good for nothing but to be commented upon amongst the Irish by that madman Abbadie, or amongst the Welsh* by that prattler d’Houteville. Stories which might have amused the great, great, great grandmother of the great, great, great grandmother of my grandmother, appear insipid to me who have been educated by the wise Mambres, and who have read *human understanding* by the Egyptian philosopher named Locke, and the *Matron of Ephesus*; I chuse that
a story

* The French.

a story should be founded on probability, and not always resembling a dream; I desire to find nothing in it trivial or extravagant; and I want, above all, that under the appearance of fable there may appear some latent truth, obvious to the discerning eye; though it escape the observation of the vulgar.

"I am weary of a sun and of a moon, which an old beldame disposes at her pleasure, of mountains which dance, of rivers which return to their sources, and of dead men who rise again; but I am above measure disgusted when such insipid stories are written in a bombast and unintelligible manner. A lady who expects to see her lover swallowed up by a great fish, and who is apprehensive of being beheaded by her own father, has need of amusement; but suit my amusement to my taste."

"You impose a very difficult task upon me," replied the serpent. "I could have formerly made you pass a few hours agreeably enough, but for some time past I have lost both my imagination and memory. Alas! what is become of that time when I amused the ladies? Let me try, however, if I can recollect one moral tale for your entertainment."

"Five and twenty thousand years ago king Gnaof and queen Patra reigned in Thebes with its hundred gates. King Gnaof was very handsome, and queen Patra still more beautiful; but his attempts to have children were unsuccessful. The king Gnaof proposed a reward for the person who should discover the best method of perpetuating the royal race.

"The faculty of medicine, and the academy of surgery, wrote excellent treatises upon this question.

Not one of them succeeded. The queen was sent to drink mineral waters ; she fasted and prayed ; she made magnificent presents to the temple of Jupiter Ammon, from whence comes the sal armoniac ; but all was to no purpose. At length a young priest of five and twenty presented himself to the king : “ Sire, said he, I imagine that I am in possession of the charm which will produce the effect your majesty so earnestly desires. I must whisper something in private to madam, your spouse, and if she does not become fruitful, I consent to be hanged.” “ I accept the proposal,” said king Gnaof. “ They left the queen and the priest but a quarter of an hour together ; the queen became pregnant, and the king wanted to hang the priest.”

“ My God !” said the princess, “ but I see where this leads : this story is too common, and I must likewise tell you that it offends my modesty. Relate some very true and moral story, which I have never yet heard, to complete the improvement of my understanding and my heart, as the Egyptian professor Lenro says.”

“ Here then, madam,” said the beautiful serpent, “ is one most incontestibly authentic.

“ There were three prophets all equally ambitious and discontented with their condition : they had in common the folly to wish to be kings : for there is only one step from the rank of a prophet to that of a monarch, and man always aspires to the highest step in the ladder of fortune. In other respects, their inclinations and their pleasures were totally different. The first preached admirably to his assembled brethren, who applauded him by clapping their hands ; the second was
distract-

distractedly fond of music ; and the third was a passionate lover of the fair sex.

“ The angel Ithuriel presented himself one day to them when they were at table discoursing on the sweets of royalty. “ The Ruler of the world, said the angel to them, sends me to you to reward your virtue ; not only shall you be kings, but you shall constantly satisfy your ruling passions. You, first prophet, I make king of Egypt, and you shall continually preside in your council, who shall applaud your eloquence and your wisdom ; and you, second prophet, I make king over Persia, and you shall continually hear most heavenly music ; and you, third prophet, I make king of India, and I give you a charming mistress who shall never forsake you.

“ He, to whose lot Egypt fell, began his reign by assembling his council, which was composed only of two hundred sages. He made them a long and eloquent speech, which was very much applauded, and the monarch enjoyed the pleasing satisfaction of intoxicating himself with praises uncorrupted by flattery.

“ The council for foreign affairs succeeded to the privy council ; this was much more numerous. And a new speech received still greater encomiums ; and it was the same in the other councils. There was not a moment of intermission in the pleasures and glory of the prophet king of Egypt. The fame of his eloquence filled the world.

“ The prophet king of Persia began his reign by an Italian opera, whose choruses were sung by fifteen hundred eunuchs ; their voices penetrated his soul even to the very marrow of the bones, where it resides. To this opera succeeded another, and to the second a third without interruption.

“ The king of India shut himself up with his mistress, and enjoyed perfect pleasure with her. He considered the necessity of always caressing her as the highest felicity, and pitied the wretched situation of his two brethren, of whom one was obliged always to convene his council, and the other to be continually at an opera.

“ It happened at the end of a few days, that each of these kings beheld from his window wood-cutters who came from an ale-house, and were going to work in a neighbouring forest; they walked arm in arm with their sweet-hearts, with whom they were happy, and changed them at pleasure.--- The kings begged of the angel Ithuriel that he would intercede with the Ruler of the world, and make *them* wood-cutters.”

“ I do not know whether the Ruler of the world granted their request,” interrupted the tender Amasidia, “ and I do not care much about it; but I know very well that I should ask for nothing of any one, were I in private with my lover, with my dear NABUCODNOSER.”

The vaults of the palace resounded this mighty name; at first Amasidia had only pronounced Na--- afterwards Nabu---then Nabuco---at length passion hurried her on, and she pronounced entire the fatal name, notwithstanding the oath she had sworn to the king her father. All the ladies of the court repeated NABUCODNOSER, and the malicious raven did not fail to carry the tidings to the king. The countenance of Amasis, king of Tanis, sunk, because his heart was troubled. And thus it was that the serpent, the wisest, and most subtle of animals, always beguiled the women, thinking to do them service.

Amasis, in a fury, sent twelve alguazils for his daughter.

daughter; these men are always ready to execute barbarous orders, because they are paid for it.

* C H A P. X.

How they wanted to behead the Princess, and did not behead her.

NO sooner had the princess entered the camp of the king, than he said to her; "My daughter, you know that all princesses who disobey their fathers are put to death; without which it would be impossible that a kingdom could be well governed. I charged you never to mention the name of your lover Nabucodnosor, my mortal enemy, who dethroned me about seven years ago, and disappeared. In his place you have chosen a white bull, and you have cried NABUCODNOSOR. It is just that I behead you."

The princess replied, "My father, thy will be done! but grant me some time to bewail my virginity." "That is reasonable," said king Amasis; "and it is a rule established amongst the most judicious princes. I give you a whole day to bewail your virginity, since you say that you have it. Tomorrow, which is the eighth day of my encampment, I will cause the white bull to be swallowed up by the fish, and I will behead you precisely at nine o'clock in the morning."

The beautiful Amasidia then went forth to bewail all that remained to her of her virginity by the side of the Nile, accompanied with the ladies of her train.

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The wife Mambres pondered beside her, and reckoned the hours and the moments. "Well! my dear Mambres," said she to him, "you have changed the waters of the Nile into blood, according to custom, and cannot you change the heart of Amasis, king of Tanis, my father? Will you suffer him to behead me to-morrow at nine o'clock in the morning?"—"That depends," replied the reflecting Mambres, "upon the speed and diligence of my couriers."

The next day, as soon as the shadows of the obelisks and pyramids marked upon the ground the ninth hour of the day, the white bull was bound to be thrown to the fish of Jonas; and they brought to the king his large sabre. "Alas! alas!" said Nabucodnosor to himself, "I a king have been an ox for near seven years; and scarcely have I found the mistress I had lost when I am condemned to be devoured by a fish."

Never had the wife Mambres made such profound reflections; and he was quite absorbed in his melancholy thoughts when he saw at a distance all he expected. An innumerable crowd drew nigh. Three figures of Isis, Osiris, and Horus, joined together, advanced, drawn in a carriage of gold and precious stones by a hundred senators of Memphis, preceded by a hundred girls playing upon the sacred sistrums. Four thousand priests, with their heads shaved, were each mounted upon a hippopotamus.

At further distance appeared with the same pomp the sheep of Tpebes, the dog of Babastes, the cat of Phæbe, the crocodile of Arsinoe, the goat of Mendez, and all the inferior gods of Egypt, who came to pay homage to the great ox, to the mighty
Apis,

Apis, as powerful as Isis, Osiris, and Horus, united together.

In the midst of the demigods, forty priests carried an enormous basket filled with sacred onions: these were, it is true, gods, but they resembled onions very much.

On both sides of this file of gods, followed by an innumerable crowd of people, marched forty thousand warriors, with helmets on their heads, scymetars upon their left thighs, quivers at their shoulders, and bows in their hands.

All the priests singing in chorus, with a harmony which ravished the soul, and which melted it,

“ Alas ! alas ! our ox is dead——

“ We'll have a finer in his stead.”

And at every pause was heard the sound of the flutings, of cymbals, of tabors, of psalteries, of bagpipes, harps, and sackbuts.

Amasis, king of Tanis, astonished at this spectacle beheaded not his daughter; he sheathed his scymetar.

C H A P. XI.

How the Princess married her Ox.

“ GREAT king,” said Mambres to him, “ the order of things is changed ; your majesty must set the example. O king ! quickly unbind the white bull, and be the first to adore him.”

Amasis obeyed, and prostrated himself with all his people. The high priest of Memphis presented to the new god Apis the first handful of hay ; the princess Amasidia tied to his beautiful horns festoons

floons of roses, anemonies, ranunculuses, tulips, pinks, and hyacinths. She took the liberty to kiss him, but with a profound respect. The priests strewed palms and flowers on the road, by which they were to conduct him to Memphis. And the wife Mambres, making reflections, whispered to his friend the serpent : " Daniel changed this monarch into an ox, and I have changed this ox into a god."

They returned to Memphis in the same order, and the king of Tanis, in some confusion, followed the band. Mambres, with a serene and composed air, walked by his side. The old woman came after, much amazed ; she was accompanied by the serpent, the dog, the she-ass, the raven, the pigeon, and the scape-goat. The great fish mounted up the Nile ; Daniel, Ezekiel, and Jeremiah, changed into magpies, brought up the rear. When they had reached the frontiers of the kingdom, which are not far distant, king Amasis took leave of the ox Apis, and said to his daughter, " My daughter, let us return into my dominions, that I may behead you, as it has been determined in my royal breast, because you have pronounced the name of Nabucodnosor my enemy, who dethroned me seven years ago. When a father has sworn to behead his daughter, he must either fulfil his oath, or sink into hell for ever ; and I will not damn myself out of love to you."

The fair princess Amasidia replied to the king Amasis : " My dear father, whom it pleases you go and behead, but it shall not be me : I am now in the territories of Isis, Osiris, Horus, and Apis ; I will never forsake my beautiful white bull, and I will continue to kiss him till I have seen his apotheosis in his stable in the holy city of Memphis.

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It is a weakness pardonable in a young lady of high birth."

Scarce had she spoke these words, when the ox Apis cried out, "My dear Amasidia, I will love you whilst I live." This was the first time that the god Apis had been heard to speak during forty thousand years that he had been worshipped. The serpent and the she-afs cried out, "*the seven years are accomplished.*" And the three magpies repeated, "*the seven years are accomplished.*" All the priests of Egypt raised their hands to heaven. The god on a sudden was seen to lose his two hind legs; his two fore legs were changed into two human legs; two white strong muscular arms grew from his shoulders; his taurine phyz was changed to the face of a charming hero; and he once more became the most beautiful of mortals. "I choose," cried he, "rather to be the lover of the beautiful Amasidia than a god. I am NABUCODNOSER, KING of KINGS."

This metamorphosis astonished all the world, except the wise Mambres; but what surprised nobody was, that Nabucodnosfer immediately married the fair Amasidia in presence of this assembly. He left his father-in-law in quiet possession of the kingdom of Tanis, and made noble provision for the she-afs, the serpent, the dog, the pigeon, and even for the raven, the three magpies, and the large fish; shewing to all the world that he knew how to forgive as well as to conquer. The old woman had a considerable pension; the scape-goat was sent for a day into the wilderness, that all past sins might be expiated; and had afterwards twelve she-goats for his reward. The wise Mambres returned to his palace, and made reflections.

Nabucodnofer, after having embraced the magician his benefactor, governed in tranquillity the kingdoms of Memphis, Babylon, Damascus, Balbec, Tyre, Syria, Asia *minor*, Scythia, the countries of Thiras, Mosok, Tubal, Madai, Gog, Magog, Javan, Sogdiana, Aroriana, the Indies, and the Isles; and the people of this vast empire cried out aloud every morning, "Long live Nabucodnofer, king of kings, who is no longer an ox!" Since which time it has been a custom in Babylon, when the sovereign, deceived by his satraps, his magicians, treasurers, or wives, at length acknowledges his errors, and amends his conduct, for all the people to cry out at his gate, "Long live our great king, who is no longer an ox,"

THE

T H E

History of the TRAVELS of

S C A R M E N T A D O. *

Written by himself.

I Was born in Candia in the year 1600. My father was governor of the city ; and I remember that a poet of middling parts, and of a most unmusical ear, whose name was Iro, composed some verses in my praise, in which he made me to descend from Minos in a direct line ; but my father being afterwards disgraced, he wrote some other verses, in which he derived my pedigree from no nobler an origin than the amours of Pasiphae and her gallant. This Iro was a most mischievous rogue, and one of the most troublesome fellows in the island.

My father sent me at fifteen years of age to prosecute my studies at Rome. There I arrived in full hopes of learning all kinds of truth ; for I had hitherto been taught quite the reverse, according to

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* The reader will at once perceive that this is a spirited satire on mankind in general, and particularly on persecution for conscience sake.

the custom of this lower world from China to the Alps. Monsignor Profondo, to whom I was recommended, was a man of a very singular character, and one of the most terrible scholars in the world. He was for teaching me the categories of Aristotle, and was just on the point of placing me in the category of his minions; a fate which I narrowly escaped. I saw processions, exorcisms, and some robberies. It was commonly said, but without any foundation, that *la Signora Olimpia*, a lady of great prudence, sold several things that ought not to be sold. I was then of an age to relish all these comical adventures. A young lady of great sweetness of temper, called *la Signora Fatelo*, thought proper to fall in love with me: she was courted by the reverend father *Poignardini*, and by the reverend father *Aconiti* *, young monks of an order which is now extinct; and she reconciled the two rivals, by granting her favours to me; but at the same time I ran the risk of being excommunicated and poisoned. I left Rome highly pleased with the architecture of St Peter.

I travelled to France: it was during the reign of Lewis the Just. The first question put to me was, whether I chused to breakfast on a slice of the marshal D'Ancre †, whose flesh the people had roasted,

* Alluding to the infamous practice of poisoning and assassination, at that time prevalent in Rome.

† This was the famous Concini, who was murdered on the draw-bridge of the Louvre by the intrigues of De Luines, not without the knowledge of the king, Lewis XIII. His body, which had been secretly interred in the church of St Germain de l'Auxerrois, was next day dug up by the populace, who dragged it through the streets, then burned the flesh, and threw the bones into the river. The marshal's greatest crime was his being a foreigner.

roasted, and distributed with great liberality to such as chused to taste it?

This kingdom was continually involved in civil wars, sometimes for a place at court, sometimes for two pages of theological controversy. This fire, which one while lay concealed under the ashes, and at another burst forth with great violence, had desolated these beautiful provinces for upwards of sixty years. The pretext was, the defending the liberties of the Gallican church. "Alas! said I, these people are nevertheless born with a gentle disposition: what can have drawn them so far from their natural character? They joke and keep holy days*. Happy the time when they shall do nothing but joke!"

I went over to England, where the same disputes occasioned the same barbarities. Some pious Catholics had resolved, for the good of the church, to blow up into the air with gun-powder the king, the royal family, and the whole parliament, and thus to deliver England from all these heretics at once. They shewed me the place where queen Mary of blessed memory, the daughter of Henry VIII. had caused more than five hundred of her subjects to be burnt. An Irish priest assured me that it was a very good action; first, because those who were burnt were Englishmen; and, secondly, because they did not make use of holy water, nor believe in St Patrick's Hole. He was greatly surprised that queen Mary was not yet canonized; but he hoped she would receive that honour as soon as the cardinal nephew should be a little more at leisure.

From

* Referring to the massacre of the Protestants, perpetrated on the eve of St Bartholomew.

From thence I went to Holland, where I hoped to find more tranquillity among a people of a more cold and phlegmatic constitution. Just as I arrived at the Hague, the people were cutting off the head of a venerable old man. It was the bald head of the prime minister Barnevelt, a man who deserved better treatment from the republic. Touched with pity at this affecting scene, I asked what was his crime, and whether he had betrayed the state? "He has done much worse, replied a preacher in a black cloak; he believed that men may be saved by good works as well as by faith. You must be sensible, adds he, that if such opinions were to gain ground, a republic could not subsist; and that there must be severe laws to suppress such scandalous and horrid blasphemies." A profound politician said to me with a sigh, "Alas! Sir, this happy time will not last long; it is only by chance that the people are so zealous: they are naturally inclined to the abominable doctrine of toleration, and they will certainly at last grant it." This reflection set him a-groaning. For my own part, in expectation of that fatal period, when moderation and indulgence should take place, I instantly quitted a country where severity was not softened by any lenitive, and embarked for Spain.

The court was then at Seville; the galleons were just arrived; and every thing breathed plenty and gladness in the most beautiful season of the year. I observed at the end of an alley of orange and citron trees, a kind of large ring, surrounded with steps covered with rich and costly cloth. The king, the queen, the infants, and the infantas, were seated under a superb canopy. Opposite to the royal family was another throne, raised higher than that on which his majesty sat. I said to one of my fellow

fellow travellers, " Unless this throne be reserved for God, I don't see what purpose it can serve." This unguarded expression was overheard by a grave Spaniard, and cost me dear. Mean while, I imagined we were going to a carousal, or a match of bull-baiting, when the grand inquisitor appeared on that elevated throne, from whence he blessed the king and the people.

Then came an army of monks, who filed off in pairs, white, black, grey, shod, unshod, bearded, beardless, with pointed cowls, and without cowls: next followed the hangman; and last of all were seen, in the midst of the guards and grandees, about forty persons clad in sackcloth, on which were painted the figures of flames and devils. Some of these were Jews, who could not be prevailed upon to renounce Moses entirely; others were Christians, who had married women with whom they had stood sponsors to a child; who had not adored our Lady of Atocha, or who had refused to part with their ready money in favour of the Hieronymite brothers. Some pretty prayers were sung with much devotion, and then the criminals were burnt at a slow fire; a ceremony with which the royal family seemed to be greatly edified.

As I was going to bed in the evening, two members of the inquisition came to my lodging with a figure of St Hermandad. They embraced me with great tenderness, and conducted me in solemn silence to a well-aired prison, furnished with a bed of mat and a beautiful crucifix. There I remained for six weeks; at the end of which the reverend father, the inquisitor, sent for me. He pressed me in his arms for some time with the most paternal affection, and told me that he was sorry to hear that I had been so ill lodged; but that all the
apart-

apartments of the house were full, and hoped I should be better accommodated the next time. He then asked me with great cordiality if I knew for what reason I was imprisoned? I told the reverend father that it was evidently for my sins. "Very well, says he, my dear child; but for what particular sin? Speak freely." I racked my brain with conjectures, but could not possibly guess. He then charitably dismissed me.

At last I remembered my unguarded expression. I escaped with a little bodily correction, and a fine of thirty thousand reals. I was led to make my obeisance to the grand inquisitor, who was a man of great politeness. He asked me how I liked his little feast? I told him it was a most delicious one; and then went to press my companions to quit the country, beautiful as it was. They had found time to inform themselves of all the great things which the Spaniards had done for the interest of religion. They had read the memoirs of the famous bishop of Chiapa, by which it appears that they had massacred, or burnt, or drowned, about ten millions of infidels in America, in order to convert them. I believe the accounts of the bishop are a little exaggerated; but suppose we reduce the number of victims to five millions, it will still be a most glorious achievement.

The itch of travelling still possessed me. I had proposed to finish the tour of Europe with Turkey; and thither we now directed our course. I put on a firm resolution not to give my opinion of the public feasts I might see for the future. "These Turks, said I to my companions, are a set of miscreants that have not been baptized, and of consequence will be more cruel than the reverend fathers
the

the inquisitors. Let us observe a profound silence while we are among the Mahometans."

Accordingly we arrived among them. I was greatly surprised to see more Christian churches in Turkey than in Candia. I even saw some numerous troops of monks, who were allowed to pray to the virgin Mary with great freedom, and to curse Mahomet; some in Greek, some in Latin, and others in Armenian. "What good-natured people are these Turks," cried I. The Greek Christians, and the Latin Christians in Constantinople were mortal enemies. These slaves persecuted each other in much the same manner as dogs fight in the streets, till their masters part them with a cudgel. The grand vizier was at that time the protector of the Greeks. The Greek patriarch accused me of having supped with the Latin patriarch; and I was condemned in full divan to receive an hundred blows on the soles of my feet, redeemable for five hundred sequins. Next day the grand vizier was strangled. The day following his successor, who was for the Latin party, and who was not strangled till a month after, condemned me to suffer the same punishment, for having supped with the Greek patriarch. Thus was I reduced to the sad necessity of absenting myself entirely from the Greek and Latin churches. In order to console myself for this loss, I took into keeping a very handsome Circassian. She was the most obliging lady I ever knew in a private conversation, and the most devout at the mosque. One night as she was embracing me in the sweet transports of love, she cried, "Alla, Illa, Alla;" these are the sacramental words of the Turks. I imagined they were the expressions of love, and therefore cried in my

turn, and with a very tender accent, "Alla, Illa, Alla." "Ah! said she, God be praised, thou art then a Turk. I told her that I was blessing God for having given me so much strength, and that I thought myself extremely happy. In the morning the iman came to circumcise me; and, as I made some difficulty to submit to the operation, the cadi of that district, a man of great loyalty, proposed to have me impaled. I saved my prepuce and my posteriors by paying a thousand sequins, and then fled directly into Persia, resolved for the future never to hear Greek or Latin mass, nor to cry "Alla Illa, Alla," in a love rencounter.

On my arrival at Ispahan, the people asked me whether I was for white or black mutton? I told them it was a matter of indifference to me, provided it was tender. It must be observed that the Persian empire was at that time split into two factions, that of the white mutton and that of the black. The two parties imagined that I made a jest of them both; so that I found myself engaged in a very troublesome affair at the gates of the city, and it cost me a great number of sequins to get rid of the white and the black mutton.

I proceeded as far as China, in company with an interpreter, who assured me that this country was the seat of gaiety and freedom. The Tartars had made themselves masters of it, after having destroyed every thing with fire and sword. The reverend fathers the Jesuits on the one hand, and the reverend fathers the Dominicans on the other, alledged that they had gained many souls to God in that country, without any one knowing aught of the matter. Never were seen such zealous converters: they alternately persecuted one another; they transmitted to Rome whole volumes of slander,

der, and treated each other as infidels and prevaricators for the sake of one soul. But the most violent dispute between them was with regard to the manner of making a bow. The Jesuits would have the Chinese to salute their parents, after the fashion of China; and the Dominicans would have them to do it after the fashion of Rome. I happened unluckily to be taken by the Jesuits for a Dominican. They represented me to his Tartarian majesty as a spy of the pope. The supreme council charged a prime mandarin, who ordered a serjeant, who commanded four sires of the country, to seize me and bind me with great ceremony. In this manner I was conducted before his majesty, after having made about an hundred and forty genuflexions. He asked me if I was a spy of the pope's and if it was true that that prince was to come in person to dethrone him. I told him that the pope was a priest of seventy years of age; that he lived at the distance of four thousand leagues from his sacred Tartaro-chinese majesty; that he had about two thousand soldiers, who mounted guard with umbrellas; that he never dethroned any body; and that his majesty might sleep in perfect security. Of all the adventures of my life this was the least fatal. I was sent to Macao, and there I took shipping for Europe.

My ship required to be refitted on the coast of Golconda. I embraced this opportunity to visit the court of the great Aureng-Zeb, of whom such wonderful things have been told, and who was then in Deli. I had the pleasure to see him on the day of that pompous ceremony in which he receives the celestial present sent him by the Sherif of Mecca: this was the besom with which they had swept the holy house, the Caaba, and the Beth

Alla. It is a symbol that sweeps away all the pollutions of the soul. Aureng-Zeb seemed to have no need of it : he was the most pious man in all Indostan. It is true, he had cut the throat of one of his brothers, and poisoned his father. Twenty Rajas, and as many Omras, had been put to death ; but that was a trifle ; nothing was talked of but his devotion. No king was thought comparable to him, except his sacred majesty Muley Ismael, the most serene emperor of Morocco, who cut off some heads every Friday after prayers.

I spoke not a word. My travels had taught me wisdom. I was sensible that it did not belong to me to decide between these august sovereigns. A young Frenchman, indeed, a fellow-lodger of mine, was wanting in respect to the emperor of the Indies, and to that of Morocco. He happened to say very imprudently, that there were sovereigns in Europe, who governed their dominions with great equity, and even went to church without killing their fathers or brothers, or cutting off the heads of their subjects. This impious discourse of my young friend our interpreter transmitted to Indou. Instructed by former experience, I instantly caused my camels to be saddled, and set out with my Frenchman. I was afterwards informed that that very night the officers of the great Aureng-Zeb, having come to seize me, found only the interpreter, who was executed in public ; and all the courtiers declared without flattery that his punishment was extremely just.

I had now only Africa to visit, in order to enjoy all the pleasures of our continent ; and thither I went in reality. The ship in which I embarked was taken by the Negro-Corsairs. The master of the vessel complained loudly, and asked why they
thus

thus violated the laws of nations. The captain of the Negroes replied : “ You have a long nose and we have a short one : your hair is strait and ours is curled : your skin is ash-coloured, and ours is of the colour of ebon ; and therefore we ought, by the sacred laws of nature, to be always at enmity. You buy us in the public markets on the coast of Guiney like beasts of burden, to make us labour in I don’t know what kind of drudgery, equally hard and ridiculous. With the whip held over our heads, you make us dig in mountains for a kind of yellow earth, which in itself is good for nothing, and is not so valuable as an Egyptian onion. In like manner, wherever we meet you, and are superior to you in strength, we make you slaves, and oblige you to manure our fields ; or in case of refusal cut off your nose and ears.”

To such a learned discourse it was impossible to make any answer. I went to labour in the ground of an old female Negro, in order to save my nose and ears. After continuing in slavery for a whole year, I was at last ransomed. I had now seen all that was rare, good, or beautiful on earth. I resolved for the future to see nothing but my own home. I took a wife, and was cuckolded ; and found that of all conditions of life this was the happiest.

How

How far we ought to impose upon the P E O P L E.

IT is a question of great importance, however little regarded, how far the people, i. e. nine tenths of the human kind, ought to be treated like apes. The deceiving party have never examined this problem with sufficient care; and for fear of being mistaken in the calculation, they have heaped up all the visionary notions they could in the heads of the party deceived.

The good people, who sometimes read Virgil, or the Provincial Letters, do not know that there are twenty times more copies of the Almanac of Liege and of the "Courier boiteux" printed, than of all the ancient and modern books together. No one, surely, has a greater veneration than myself for the illustrious authors of these Almanacs and their brethren. I know, that ever since the time of the ancient Chaldeans, there have been fixed and stated days for taking physic, - paring our nails, giving battle, and cleaving wood. I know that the best part of the revenue of an illustrious academy consists in the sale of these kind of Almanacs. May I presume to ask, with all possible submission, and a becoming diffidence of my own judgment, what harm it would do to the world, were some powerful astrologer to assure the peasants and the good inhabitants of little villages, that they might safely pare their nails when they please, provided it be done

done with a good intention? The people, I shall be told, would not buy the Almanacs of this new astrologer. On the contrary, I will venture to affirm, that there would be found among your great geniuses many who would make a merit in following this novelty. Should it be alledged that these geniuses would form factions, and kindle a civil war, I have nothing farther to say on the subject, but readily give up, for the sake of peace, my too dangerous opinion.

Every body knows the king of Boutan. He is one of the greatest princes in the universe. He tramples under his feet the thrones of the earth; and his shoes (if he has any) are provided with sceptres instead of buckles. He adores the devil, as is well known, and his example is followed by all his courtiers. He, one day, sent for a famous sculptor of my country, and ordered him to make a beautiful statue of Beelzebub. The sculptor succeeded to admiration. Never was there such a handsome devil. But, unhappily, our Praxiteles had only given five clutches to his animal, whereas the Boutaniers always gave him six. This capital blunder of the artist was aggravated, by the grand master of the ceremonies to the devil, with all the zeal of a man justly jealous of his master's rights, and of the sacred and immemorial custom of the kingdom of Boutan. He insisted that the sculptor should atone for his crime by the loss of his head. The sculptor replied, that his five clutches were exactly equal in weight to six ordinary clutches; and the king of Boutan, who was a prince of great clemency, granted him a pardon. From that time the people of Boutan were undeceived with regard to the devil's six clutches.

The same day his majesty needed to let blood.

A

A surgeon of Gascony, who had come to his court in a ship belonging to our East-India company, was appointed to take from him five ounces of his precious blood. The astrologer of that quarter cried out, that the king would be in danger of losing his life, if he opened a vein while the heavens were in their present state. The Gascon might have told him, that the only question was about the state of the king's health; but he prudently waited a few minutes; and then taking an Almanac in his hand, "You was in the right, great man!" said he to the astrologer of the quarter; "the king would have died, had he been blooded at the instant you mention: the heavens have since changed their aspect; and now is the favourable moment." The astrologer assented to the truth of the surgeon's observation. The king was cured; and by degrees it became an established custom among the Boutaniers, to bleed their kings whenever it was necessary.

A blustering Dominican at Rome said to an English philosopher, "You are a dog; you say it is the earth that turns round, never reflecting that Joshua made the sun to stand still." "Well! my reverend father," replied the other; "and since that time the sun hath been immoveable." The dog and the Dominican embraced each other; and even the Italians were, at last, convinced that the earth turns round.

An augur and a senator, in the time of Cæsar, lamented the declining state of the republic. "The times, indeed, are very bad," said the senator; "we have reason to tremble for the liberty of Rome." "Ah!" said the augur, "that is not the greatest evil; the people now begin to lose the respect which they formerly had for our order: we seem barely to be tolerated; we cease to be necessary

cessary. Some Generals have the assurance to give battle without consulting us ; and, to compleat our misfortunes, those who sell us the sacred pullets begin to reason. " Well, and why don't you reason likewise ?" replied the senator, " and since the dealers in pullets in the time of Cæsar are more knowing than they were in the time of Numa, ought not you modern augurs to be better philosophers than those who lived in former ages ?"

The Two COMFORTERS.

ONE day the great philosopher Citofile said to a woman who was disconsolate, and who had good reason to be so, "Madam, the queen of England, daughter to Henry IV. was as wretched as you: she was banished from her kingdoms; was in the utmost danger of losing her life in a storm at sea; and saw her royal spouse expire on a scaffold." "I am sorry for her," said the lady; and began again to lament her own misfortunes.

"But, said Citofile, remember the fate of Mary Stuart. She loved, but with a most chaste and virtuous affection, an excellent musician, who played admirably on the bass-viol. Her husband killed her musician before her face; and, in the sequel, her good friend and relation, queen Elizabeth, who called herself a virgin, caused her head to be cut off on a scaffold covered with black, after having confined her in prison for the space of eighteen years." "That was very cruel," replied the lady, and presently relapsed into her former melancholy.

"Perhaps, said the comforter, you have heard of the beautiful Joan of Naples, who was taken prisoner and strangled." "I have a confused remembrance of her story," said the afflicted lady.

"I must relate to you, added the other, the adventure of a sovereign princess, who, within my memory, was dethroned after supper, and who died
in

in a desert island." "I know her whole history," replied the lady.

"Well then, I will tell you what happened to another great princess whom I instructed in philosophy. She had a lover, as all great and beautiful princesses have: her father entered the chamber, and surprised the lover, whose countenance was all on fire, and his eyes sparkling like a carbuncle. The lady too had a very florid complexion. The father was so highly displeased with the young man's countenance, that he gave him one of the most terrible blows that had ever been given in his province. The lover took a pair of tongs and broke the head of the father-in-law, who was cured with great difficulty, and still bears the mark of the wound. The lady in a fright leaped out of the window and dislocated her foot, in consequence of which she still halts, though possessed in other respects of a very handsome person. The lover was condemned to death for having broken the head of a great prince: you can easily judge in what a deplorable condition the princess must have been when her lover was led to the gallows. I have seen her long ago when she was in prison: she always talked to me of her own misfortunes."

"And why will you not allow me to think of mine?" said the lady. "Because, said the philosopher, you ought not to think of them; and since so many great ladies have been so unfortunate, it ill becomes you to despair. Think on Hecuba; think on Niobe." "Ah! said the lady, had I lived in their time, or in that of so many beautiful princesses, and had you endeavoured to console them by a relation of my misfortunes, would they have listened to you, do you imagine?"

Next day the philosopher lost his only son, and

was like to have died with grief. The lady caused a catalogue to be drawn up of all the kings who had lost their children, and carried it to the philosopher. He read it; found it very exact; and wept nevertheless. Three months after, they renewed their visits, and were surprised to find each other in such a gay and sprightly humour. They caused to be erected a beautiful statue to Time, with this inscription, *To him who comforts.*

THE

THE
PRINCESS
OF
BABYLON.

THE aged Belus, king of Babylon thought himself the first man upon earth ; for all his courtiers told him so, and his historiographers proved it. What might excuse this ridiculous vanity in him was, that, in fact, his predecessors had built Babylon upwards of 30,000 years before him, and he had embellished it. We know that his palace and his park, situated at a few parasangs from Babylon, extended between the Euphrates and the Tigris, which washed those enchanted banks. His vast house, three thousand feet in front, almost reached the clouds. The platform was surrounded with a balustrade of white marble, fifty feet high, which supported colossal statues of all the kings and great men of the empire. This platform, composed of two rows of bricks, covered with a thick surface of lead from one extremity to the other, bore twelve feet of earth ; and upon this earth were raised groves of olive, orange, citron, palm, cocoa, and cinnamon trees, and stock gilliflowers, which formed alleys that the rays of the sun could not penetrate.

The

The waters of the Euphrates running by the assistance of pumps, in a hundred canals, into the vast marble basons in this garden, and afterwards falling by other canals, formed cascades of six thousand feet in length in the park, and a hundred thousand *jets d'eau*, whose height was scarce perceptible; they afterwards returned into the Euphrates, of which they were part. The gardens of Semiramis, which astonished Asia several ages after, were only a feeble imitation of these ancient prodigies; for in the time of Semiramis, every thing began to degenerate amongst men and women.

But what was more admirable in Babylon, and eclipsed every thing else, was the only daughter of the King, named Formosanta. It was from her pictures and statues, that in succeeding times Praxiteles sculptured his Aphrodita, and the Venus of Medicis. Heavens! what a difference between the original and the copies! so that Belus was prouder of his daughter than of his kingdom. She was eighteen years old: it was necessary she should have a husband worthy of her; but where was he to be found? An ancient oracle had ordained, that Formosanta could not belong to any but him who could bend the bow of Nembrod.

This Nembrod, the strong hunter before the Lord, had left a bow seventeen Babylonian feet in length, made of ebony, harder than the iron of mount Caucasus, which is wrought in the forges of Derbent; and no mortal since Nembrod could bend this astonishing bow.

It was again said, that the arm which should bend this bow would kill the most terrible and ferocious lion that should be let loose in the Circus of Babylon. This was not all; the bender of the bow,

bow, and the conqueror of the lion, should overthrow all his rivals : but he was above all things to be very sagacious, the most magnificent and most virtuous of men, and possess the greatest curiosity in the whole universe.

Three kings appeared, who were bold enough to claim Formosanta ; Pharaoh of Egypt, the Shah of India, and the great Khan of the Scythians. Belus appointed the day and place of combat, which was to be at the extremity of his park, in the vast extent surrounded by the joint waters of the Euphrates and the Tigris. Round the lists a marble amphitheatre was erected, which might contain five hundred thousand spectators. Opposite the amphitheatre was placed the king's throne ; he was to appear with Formosanta, accompanied by the whole court ; and on the right and left between the throne and the amphitheatre, there were other thrones and seats for the three kings, and for all the other sovereigns who were desirous to be present at this august ceremony.

The king of Egypt arrived the first, mounted upon the bull Apis, and holding in his hand the cithern of Isis. He was followed by two thousand priests clad in linen vestments whiter than snow, two thousand eunuchs, two thousand magicians, and two thousand warriors.

The king of India came soon after in a car drawn by twelve elephants. He had a train still more numerous and more brilliant than Pharaoh of Egypt.

The last who appeared was the king of the Scythians. He had none with him but chosen warriors, armed with bows and arrows. He was mounted upon a superb tyger, which he had tamed, and which was as tall as any of the finest Persian horses.

The

The majestic and important mien of this king effaced the appearance of his rivals; his naked arms, as nervous as they were white, seemed already to bend the bow of Nembrod.

These three lovers immediately prostrated themselves before Belus and Formosanta. The king of Egypt presented the princess with two of the finest crocodiles of the Nile, two sea-horses, two zebras, two Egyptian rats, and two mummies, with the books of the great Hermes, which he judged to be the scarcest things upon earth.

The king of India offered her a hundred elephants, each bearing a wooden gilt tower, and laid at her feet the Vedam wrote by the hand of Xaca himself.

The king of the Scythians, who could neither write nor read, presented a hundred warlike horses with black fox-skin housings.

The princess appeared with a down-cast look before her lovers, and reclined herself with such a grace as was at once modest and noble.

Belus ordered the kings to be conducted to the thrones that were prepared for them. Would I had three daughters, said he to them, I should make six people this day happy! He then made the competitors cast lots which should try Nembrod's bow first. Their names inscribed were put into a golden casque. That of the Egyptian king came out first; then the name of the king of India appeared. The king of Scythia, viewing the bow and his rivals, did not complain at being the third.

Whilst these brilliant trials were preparing, twenty thousand pages and twenty thousand youthful maidens distributed, without any disorder, refreshments to the spectators between the rows of the seats. Every one acknowledged, that the gods had insti-

instituted kings for no other cause than every day to give festivals, upon condition they should be diversified; that life is too short to be made any other use of; that law-suits, intrigues, wars, the altercations of theologists, which consume human life, are horrible and absurd; that man is born only for happiness; that he would not passionately and incessantly pursue pleasure, were he not designed for it; that the essence of human nature is to enjoy ourselves, and all the rest is folly. This excellent moral was never controverted but by facts.

Whilst preparations were making for determining the fate of Formosanta, a young stranger, mounted upon an unicorn, accompanied by his valet, mounted on a like animal, and bearing upon his hand a large bird, appeared at the barrier. The guards were surprised to observe in this equipage a figure that had an air of divinity. He had, as hath been since related, the face of Adonis upon the body of Hercules; it was majesty accompanied by the graces. His black eye-brows and flowing fair tresses wore a mixture of beauty unknown at Babylon, and charmed all observers. The whole amphitheatre rose up, the better to view the stranger: all the ladies of the court viewed him with looks of astonishment. Formosanta herself, who had hitherto kept her eyes fixed upon the ground, raised them and blushed; the three kings turned pale; all the spectators, in comparing Formosanta with the stranger, cried out, There is no other in the world but this young man who can be so handsome as the princefs.

The ushers, struck with astonishment, asked him if he was a king? The stranger replied, that he

had not that honour, but that he had come very distant, excited by curiosity, to see if there were any king worthy of Formosanta. He was introduced into the first row of the amphitheatre, with his valet, his two unicorns, and his bird. He saluted with great respect Belus, his daughter, the three kings, and all the assembly. He then took his seat, not without blushing. His two unicorns lay down at his feet, his bird perched upon his shoulder; and his valet, who carried a little bag, placed himself by his side.

The trials began. The bow of Nembrod was taken out of its golden case. The first master of the ceremonies, followed by fifty pages, and preceded by twenty trumpets, presented it to the king of Egypt, who made his priests bless it; and supporting it upon the head of the bull Apis, he did not question his gaining this first victory. He dismounted, and came into the middle of the Circus; he tries, exerts all his strength, and makes such ridiculous contortions, that the whole amphitheatre re-echoes with laughter, and Formosanta herself cannot help smiling.

His high almoner approached him: Let your majesty give up this idle honour, which depends solely upon the nerves and muscles; you will triumph in every thing else. You will conquer the lion, as you are possessed of the sabre of Osiris. The princess of Babylon is to belong to the prince who is most sagacious, and you have solved ænigmas. She is to wed the most virtuous: you are such, as you have been educated by the priests of Egypt. The most generous is to carry her, and you have presented her with two of the handsomest crocodiles, and two of the finest rats in all Delta. You are possessed of the bull Apis and the books of
Hermes,

Hermes, which are the scarcest things in the universe. No one can dispute Formosanta with you. You are in the right, said the king of Egypt, and resumed his throne.

The bow was then put into the hands of the king of India. It blistered his hands for a fortnight; but he consoled himself in presuming that the Scythian king would not be more fortunate than himself.

The Scythian handled the bow in his turn. He united skill with strength: the bow seemed to have some elasticity in his hands; he bent it a little, but he could never bring it any thing near a curve. The spectators, who had been prejudiced in his favour by his agreeable aspect, lamented his ill success, and concluded that the beautiful princess would never be married.

The unknown youth leaped into the arena, and addressing himself to the king of Scythia said, Your Majesty need not be surprised at not having entirely succeeded. These ebony bows are made in my country; there is only one peculiar twist to give them. Your merit is greater in having bent it, than if I were to curve it. He then took an arrow, and placing it upon the string, bent the bow of Nembrod, and made the arrow fly beyond the gates. A million of hands at once applauded the prodigy. Babylon re-echoed with acclamations; and all the women agreed how happy it was for so handsome a youth to be so strong.

He then took out of his pocket a small ivory tablet, and wrote upon it with a golden pencil, fixed the tablet to the bow, and presented it all together to the princess with such a grace as charmed every spectator. He then modestly returned to his place between his bird and his valet. All Babylon

was in astonishment, the three kings were confounded whilst the stranger did not seem to pay the least attention to what had happened.

Formosanta was still more surprised to read upon the ivory tablet tied to the bow, these verses written in good Chaldean :

L'arc de Nembrod est celui de la guerre ;
 L'arc de l'amour est celui du bonheur ;
 Vous le portez. Par vous ce Dieu vainqueur
 Est devenu le maitre de la terre.
 Trois Rois puissants, trois rivaux aujourd'hui
 Osent pretendre a l'honneur de vous plaire.
 Je ne fais pas qui votre cœur prefere,
 Mais l'univers sera jaloux de lui *.

This little madrigal did not displease the princess. It was criticised by some of the lords of the ancient court, who said, that formerly, in good times, Belus would have been compared to the sun, and Formosanta to the moon ; his neck to a tower, and her breast to a bushel of wheat. They said the stranger had no sort of imagination, and that he had lost sight of the rules of true poetry, but all the ladies thought the verses very gallant. They were astonished that a man, who handled a bow so well, should have so much wit. The lady of honour to the princess said to her, Madam, what numerous talents are here entirely lost ? What benefit will this young man derive from his wit and Belus's bow ?

* Nembrod's is the warlike bow :—The bow of love is that of happiness :—This you bear. Through you the victorious god is become master of the earth. Three powerful kings, rivals of the day, have dared pretend to the honour of pleasing you. I know not which your heart prefers, but the whole universe must be jealous of him.

bow? Being admired, said Formosanta. Ah! said the lady, one more madrigal, and he might very well be beloved!

Nevertheless, Belus, having consulted his sages, declared, that though none of these kings could bend the bow of Nembrod, his daughter was, nevertheless, to be married, and that she should belong to him who could conquer the great lion, which was purposely in training in his great menagerie. The king of Egypt, upon whose education all the wisdom of Egypt had been exhausted, judged it very ridiculous to expose a king to the ferocity of wild beasts in order to be married. He acknowledged, he considered the possession of Formosanta of inestimable value; but he imagined, that if the lion should strangle him, he could never wed this fair Babylonian. The king of India was of the same way of thinking with the Egyptian; they both concluded that the king of Babylon was laughing at them, and that they should send for armies to punish him; that they had many subjects, who would think themselves highly honoured to die in the service of their masters, without its costing them a single hair of their sacred heads; that they could easily dethrone the king of Babylon, and then they would draw lots for the fair Formosanta.

This agreement being made, the two kings sent each an express into his respective country, with orders to assemble three hundred thousand men to carry off Formosanta.

However, the king of Scythia descended alone into the area with his scymetar in hand. He was not distractedly enamoured with Formosanta's charms; glory till then had been his only passion, and it had led him to Babylon. He was willing

to shew, that if the kings of India and Egypt were so prudent as not to tilt with lions, he was courageous enough not to decline the combat, and he would repair the honour of diadems. His uncommon valour would not even allow him to avail himself of the assistance of his tyger. He advanced singly, slightly armed with a shell casque ornamented with gold, shaded with three horses tails as white as snow.

One of the most enormous and ferocious lions, that fed upon the Antilibanian mountains, was let loose upon him. His tremendous talons appeared capable of tearing the three kings to pieces at once, and his gullet to devour them. The two proud champions flew with the utmost precipitancy and in the most rapid manner at each other. The courageous Scythian plunged his sword into the lion's throat; but the point meeting with one of those thick teeth that nothing can penetrate, was broke to shatters; and the monster of the woods, more furious from his wound, had already impressed his bleeding claws into the monarch's sides.

The unknown youth, touched with the peril of so brave a prince, leapt into the arena swift as lightning; when he cut off the lion's head with as much dexterity, as we have lately seen, in our carousals, youthful knights knock off the heads of black images.

Then drawing out a small box, he presented it to the Scythian king, saying to him, Your majesty will there find the genuine dittany, which grows in my country. Your glorious wounds will be healed in a moment. Accident alone prevented your triumph over the lion; your valour is not the less to be admired.

The Scythian king, animated more with gratitude

tude than jealousy, thanked his benefactor; and after having tenderly embraced him, returned to his seat to apply the dittany to his wounds.

The stranger gave the lion's head to his valet, who having washed it at the great fountain which was beneath the amphitheatre, and drained all the blood, took an iron instrument out of his little bag, with which having drawn the lion's forty teeth, he supplied their place with forty diamonds of equal size.

His master, with his usual modesty returned to his place; he gave the lion's head to his bird: Beauteous bird, said he, carry this small homage, and lay it at the feet of Formosanta. The bird winged his way with the dreadful triumph in one of his pounces, and presented it to the princess, bending, with humility, his neck, and crouching before her. The sparkling diamonds dazzled the eyes of every beholder. Such magnificence was unknown even in superb Babylon; the emerald, the topaz, the saphire, and the pyrope, were as yet considered as the most precious ornaments. Belus and the whole court were struck with admiration. The bird which presented this present surprised them still more. It was of the size of an eagle, but its eyes were as soft and tender as those of the eagle are fierce and threatening. Its bill was rose-colour, and seemed somewhat to resemble Formosanta's handsome mouth. Its neck represented all the colours of Iris, but still more lively and brilliant; gold, in a thousand shades, glittered upon its plumage; its feet resembled a mixture of silver and purple, and the tails of those beautiful birds, which have since drawn Juno's car, did not come up to the splendor of this bird's.

The attention, curiosity, astonishment, and extasy

fy of the whole court, were divided between the jewels and the bird. He had perched upon the balustrade between Belus and his daughter Formosanta; she flattered it, caressed it, and kissed it. It seemed to receive her embraces with a mixture of pleasure and respect. When the princess gave the bird a kiss, it returned to the embrace, and then looked upon her with languishing eyes. She gave it biscuits and pistachoes, which it received in its purple-silvered paw, and carried them to its bill with inexpressible grace.

Belus, who had attentively considered the diamonds, concluded, that scarce any one of his provinces could repay so valuable a present. He ordered that more magnificent gifts should be prepared for the stranger than those that were destined for the three monarchs. This young man, said he, is doubtless son to the king of China, or of that part of the world called Europe, which I have heard spoken of; or of Africa, which, it is said, is in the neighbourhood of the kingdom of Egypt.

He directly sent his first equerry to compliment the stranger, and ask him, whether he was himself the sovereign, or son to the sovereign of one of those empires; and why, being possessed of such surprising treasures, he had come with nothing but the valet and a little bag?

Whilst the equerry advanced towards the amphitheatre to execute his commission, another valet arrived upon an unicorn. This valet, addressing himself to the young man, said, Ormar, your father is approaching the end of his life: I am come to acquaint you with it. The stranger raised his eyes to heaven, whilst tears streamed from them, and answered only by saying, *Let us depart.*

The equerry, after having paid Belus's compliments

ments to the conqueror of the lion, to the giver of the forty diamonds, and to the master of the beautiful bird, asked the valet, Of what kingdom was the father of this young hero sovereign? The valet replied, His father is an old shepherd, who is much beloved in the district.

During this conversation, the stranger had already mounted his unicorn. He said to the equerry, My lord, vouchsafe to prostrate me at the feet of Belus and his daughter. I must entreat her to take particular care of the bird I leave with her, as it is a nonpareil like herself. In uttering these last words he set off, and flew like lightning; the two valets followed him, and he was in an instant out of sight.

Formosanta could not refrain from shrieking. The bird turning towards the amphitheatre, where his master had been seated, seemed greatly afflicted to find him gone; then viewing stedfastly the princess, and gently rubbing her beautiful hand with his bill, he seemed to betrothe himself to her service.

Belus, more astonished than ever, hearing that this very extraordinary young man was the son of a shepherd, could not believe it. He dispatched messengers after him; but they soon returned with advice, that the three unicorns, upon which these men were mounted, could not be come up with; and that according to the rate they went, they must go a hundred leagues a day.

§ 2.

Every one reasoned upon this strange adventure, and wearied themselves with conjectures. How can the son of a shepherd make a present of forty large diamonds? How comes it that he is mounted

upon an unicorn? This bewildered them, and Formosanta, whilst she caressed her bird, was sunk into a profound reverie.

Princess Aldea, her cousin-german, who was very well shaped, and almost as handsome as Formosanta, said to her, Cousin, I know not whether this demigod be the son of a shepherd; but methinks he has fulfilled all the conditions stipulated for your marriage. He has bent Nembrod's bow, he has conquered the lion, he has a great share of sense, having wrote for you a very pretty extempore; and after having presented you with forty large diamonds, you cannot deny that he is the most generous of men. In his bird he possessed the most curious thing upon earth. His virtue cannot be equalled, since though he might have staid with you, he departed without hesitation, as soon as he heard his father was ill. The oracle is fulfilled in every particular, except that wherein he is to overcome his rivals; but he has done more, he has saved the life of the only competitor he had to fear; and when the object is beating the other two, I believe you cannot doubt that he will easily succeed.

All that you say is very true, replied Formosanta: but is it possible, that the greatest of men, and perhaps the most amiable too, should be the son of a shepherd?

The lady of honour joining in the conversation, said, that the title of Shepherd was frequently given to kings; that they were called Shepherds, because they attended very closely their flocks; that this was doubtless a piece of ill-timed pleasantry in his valet; that this young hero had not come so badly equipped, but to shew how much his personal merit alone was above the fastidious parade of kings.

The

The princess made no answer but in giving her bird a thousand tender kisses.

A great festival was nevertheless prepared for the three kings, and for all the princes who were come to the feast. The king's daughter and niece were to do the honours. The king received presents worthy the magnificence of Babylon. Belus, during the time the repast was serving up, assembled his council upon the marriage of the beautiful Formosanta, and this is the way he delivered himself as a great politician :

I am old : I know not what longer to do with my daughter, or upon whom to bestow her. He who deserved her is nothing but a mean shepherd ; the kings of India and Egypt are cowards ; the king of the Scythians would be very agreeable to me, but he has not performed any one of the conditions imposed. I will again consult the oracle. In the mean while, deliberate among you, and we will conclude agreeable to what the oracle says ; for a king should follow nothing but the dictates of the immortal gods.

He then repaired to the temple : the oracle answered in few words according to custom : *Thy daughter shall not be married till she has traversed the globe*. Belus returned in astonishment to the council, and related this answer.

All the ministers had a profound respect for oracles ; they therefore all agreed, or at least appeared to agree, that they were the foundation of religion ; that reason should be mute before them ; that it was by their means that kings reigned over their people ; that without oracles there would be neither virtue nor repose upon earth.

At length, after having testified the most profound veneration for them, they almost all con-

cluded that this oracle was impertinent, and that he should not be obeyed; that nothing could be more indecent for a young woman, and particularly the daughter of the great king of Babylon, than to run about, without any particular destination; that this was the most certain method to prevent her being married or else engage her in a clandestine, shameful, and ridiculous one; that, in a word, this oracle had not common sense.

The youngest of the ministers named Onadase, who had more sense than the rest, said, that the oracle doubtless meant some pilgrimage of devotion, and offered to be the princess's guide. The council approved of his opinion, but every one was for being her equerry. The king determined that the princess might go three hundred parasangs upon the road to Arabia, to the temple, whose saint had the reputation of procuring young women happy marriages, and that the dean of the council should accompany her. After this determination they went to supper.

§ 3.

In the centre of the gardens, between two cascades, was erected an oval saloon, three hundred feet in diameter, whose azure roof, intersected with golden stars, represented all the constellations and planets, each in its proper station; and this cieling turned about, as well as the canopy, by machines as invisible as those which direct the celestial motions. A hundred thousand flambeaux, inclosed in rich crystal cylinders, illuminated the out and inside of the dining-hall. A buffet with steps contained twenty thousand vases and golden dishes; and opposite the buffet, upon other steps, were seated a great

great number of musicians.—Two other amphitheatres were decked out; the one with the fruits of each season, the other with crystal decanters, in which sparkled every kind of wine upon earth.

The guests took their seats round a table divided into compartments, which resembled flowers and fruits, all in precious stones. The beautiful Formosanta was placed between the kings of India and Egypt; the amiable Aldea next the king of Scythia. There were about thirty princes, and each was seated next one of the handsomest ladies of the court. The king of Babylon, who was in the middle, opposite his daughter, seemed divided between the chagrin of being yet unable to marry her, and the pleasure of still beholding her. Formosanta asked leave to place her bird upon the table next her; the king approved of it.

The music, which played, furnished every prince with an opportunity of conversing with his female neighbour. The festival was as agreeable as it was magnificent. A ragout was served before Formosanta, which her father was very fond of. The princess said it should be carried to his Majesty; the bird immediately took hold of it, and carried it in a miraculous manner to the king. Never was any thing more astonishing at supper. Belus caressed it as much as his daughter had done. The bird afterwards took its flight to return to her. It displayed in flying so fine a tail, and its extended wings set forth such a variety of brilliant colours, the gold of its plumage made such a dazzling eclat, that all eyes were fixed upon him. All the musicians were struck motionless, and their instruments afforded harmony no longer. None ate, no one spoke; nothing but a buzzing of admiration was to be heard. The princess of Babylon kissed it during

ing the whole supper, without considering whether there were any kings in the world. Those of India and Egypt felt their spite and indignation rekindle with double force, and they resolved speedily to set their three hundred thousand men in motion to obtain revenge.

As for the king of Scythia, he was engaged in entertaining the beautiful Aldea: his haughty soul despising, without malice, Formosanta's inattention, had conceived for her more indifference than resentment. She is handsome, said he, I acknowledge; but she appears to me one of those women who are entirely taken up with their own beauty, and who fancy that mankind are greatly obliged to them when they deign to appear in public. I should prefer an ugly complaisant woman, that testified some regard, to that beautiful statue. You have, Madam, as many charms as she possesses, and you condescend to converse, at least, with strangers. I acknowledge to you with the sincerity of a Scythian, that I prefer you to your cousin. He was, however, mistaken in regard to the character of Formosanta; she was not so disdainful as she appeared; but his compliments were very well received by princess Aldea. Their conversation became very interesting; they were very well contented, and already certain of one another before they left table.

After supper the guests walked in the groves. The king of Scythia and Aldea did not fail seeking for a place of retreat. Aldea, who was sincerity itself, thus declared herself to the prince:

I do not hate my cousin though she be handsomer than myself, and is destined for the throne of Babylon; the honour of pleasing you may very well stand in the stead of charms. I prefer Scythia
with

with you, to the crown of Babylon without you. But this crown belongs to me by right, if there be any right in the world; for I am the elder branch of Nembrod, and Formosanta is only of the younger. Her grandfather dethroned mine, and put him to death.

Such, then, is the force of blood in the house of Babylon! said the Scythian. What was your grandfather's name? He was called Aldea like me; my father bore the same name; he was banished to the extremity of the empire with my mother; and Belus, after their death, having nothing to fear from me, was willing to bring me up with his daughter. But he has resolved that I shall never marry.

I will avenge the cause of your father, of your grandfather, and your cause, said the king of Scythia. I am responsible for your being married: I will carry you off the day after to-morrow by day-break; for we must dine to-morrow with the king of Babylon; and I will return and support your rights with three hundred thousand men. I agree to it, said the beautiful Aldea; and after having exchanged their words of honour, they separated.

The incomparable Formosanta had been for a long time retired to rest. She had ordered a little orange tree, in a silver case, to be placed by the side of her bed, that her bird might perch upon it. Her curtains were drawn, but she was not in the least disposed to sleep: her heart and her imagination were too much awake. The charming stranger was ever before her sight; she fancied she saw him shooting an arrow with Nembrod's bow; she contemplated him in the action of cutting off the lion's head; she repeated his madrigal; at length, she saw him retiring from the crowd upon his unicorn:—

tears,

tears, sighs, and lamentations, overwhelmed her at this reflection.—At intervals she cried out, Shall I then never see him more? Will he never return?

He will return, Madam, replied the bird from the top of the orange tree. Can one once have seen you, and not desire to see you again?

Heavens! eternal powers! my bird speaks the purest Chaldean. In uttering these words she drew back the curtain, put out her hand to him, and knelt upon her bed, saying, Art thou a god descended upon earth? Art thou the great Orosmales concealed under this beautiful plumage? If thou art, restore me this charming young man.

I am nothing but a winged animal, replied the bird; but I was born at the time when all animals still spoke; when birds, serpents, asses, horses, and griffins, conversed familiarly with man. I would not speak before company, lest your ladies of honour should have taken me for a forcerer; I would not discover myself to any but you.

Formosanta was speechless, bewildered, and intoxicated with so many wonders: desirous of putting a hundred questions to him at once, she at length asked him how old he was? Twenty-seven thousand nine hundred years and six months, Madam; I date my age from the little revolution of heaven which your magi call the precession of the equinoxes, and which is accomplished in about twenty-eight thousand of your years. There are revolutions of a much greater extent, so are there beings much older than me. It is twenty-two thousand years since I learnt Chaldean in one of my travels. I have always had a very great taste for the Chaldean language, but my brethren, the other animals, have renounced speaking in your climate.

And

And why so, my divine bird? Alas! because men have accustomed themselves to eat us, instead of conversing and instructing themselves with us. Barbarians! should they not have been convinced, that having the same organs with them, the same sentiments, the same wants, the same desires, we had what is called a Soul, the same as them; that we were their brothers, and that none should be dressed and ate but the wicked? We are so far your brothers, that the Supreme Being, the Omnipotent and Eternal Being, having made a compact with men, expressly comprehended us in the treaty. He forbid you to nourish yourselves with our blood, and we to suck yours*.

The fables of your ancient Locman, translated into so many languages, will be a testimony eternally subsisting of the happy commerce you formerly carried on with us. They all begin with these words; *In the time when beasts spoke*. It is true, there are many families among you who keep up an incessant conversation with their dogs; but they have resolved not to answer, since they have been compelled by whipping to go a-hunting, and become accomplices in the murder of our ancient and common friends, stags, deers, hares, and partridges.

You have still some ancient poems in which horses speak, and your coachmen daily address them in words; but in so barbarous a manner, and in uttering such infamous expressions, that horses, which formerly entertained so great a kindness for you, now detest you.

The country which is the residence of your charming

VOL. I.

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* See chapter ix. of Genesis, and chap. iii. xviii. and xix. of Ecclesiast.

ing stranger, the most perfect of men, is the only one in which your species has continued to love ours, to converse with us; and this is the only country of the world where men are just.

And where is this country of my dear incognito? what is the name of his empire? for I will no more believe he is a shepherd than that you are a bat.

His country, madam, is that of the Gangarids, a virtuous and invincible people, who inhabit the eastern shore of the Ganges. The name of my friend is Amazan. He is no king; and I know not whether he would so much humble himself as to be one; he has too great a love for his fellow-countrymen; he is a shepherd like them. But do not imagine that those shepherds resemble yours; who, covered with rags and tatters, watch their sheep, far better clad than themselves; who groan under the burthen of poverty, and who pay to an extortioner half the miserable stipend of wages which they receive from their masters. The Gangaridian shepherds are all born equal, are the masters of innumerable herds, which cover their fields in constant verdure. They are never killed; it is a horrid crime towards the Ganges to kill and eat one's fellow creature. Their wool is finer and more brilliant than the finest silk, and constitutes the greatest traffic of the East. Besides, the land of the Gangarids produces all that can flatter the desires of man. Those large diamonds which Amazan had the honour of presenting you with, are from a mine which belongs to him. An unicorn, on which you saw him mounted, is the usual animal the Gangarids ride upon. It is the finest, the proudest, most terrible, and at the same time most gentle animal, that ornaments the earth. A hundred Gangarids,

Gangarids, with as many unicorns, would be sufficient to disperse innumerable armies. About two centuries ago, a king of India was mad enough to want to conquer this nation: he appeared, followed by ten thousand elephants and a million of warriors. The unicorns pierced the elephants, just as I have seen upon your table beads pierced in golden brooches. The warriors fell under the sabres of the Gangarids, like crops of rice mowed by the people of the East. The king was taken prisoner, with upwards of six thousand men. He was bathed in the salutary water of the Ganges, followed the regimen of the country, which consists only of vegetables, and in which nature there hath been amazingly liberal to nourish every breathing creature. Men who are fed with carnivorous aliments, and drenched with spirituous liquors, have a sharp adust blood, which turns their brains a hundred different ways. Their chief rage is a fury to spill their brother's blood, and laying waste fertile plains to reign over church-yards. Six full months were taken up in curing the king of India of his disorder; when the physicians judged that his pulse was in a greater state of tranquillity, they certified this to the council of the Gangarids. The council, having followed the advice of the unicorns, humanely sent back the king of India, his silly court, and impotent warriors, to their own country. This lesson made them wise, and from that time the Indians respected the Gangarids, as ignorant men, willing to be instructed, revere the Chaldean philosophers they cannot equal. Apropos, my dear bird, said the princess to him, do the Gangarids profess any religion? have they one? Madam, we meet to return thanks to God on the days of the full moon: the men in a great temple made of cedar, and the wo-

men in another, to prevent their devotion being diverted: all the birds assemble in a grove, and the quadrupeds on a fine down. We thank God for all the benefits he has bestowed upon us. We have in particular some parrots that preach wonderfully well.

Such is the country of my dear Amazan; there I reside: my friendship for him is as great as the love with which he has inspired you. If you will credit me, we will set out together, and you shall pay him a visit.

Really, my dear bird, this is a very pretty profession of yours, replied the princess smiling, and who flamed with desire to undertake the journey, but did not dare say so. I serve my friend, said the bird; and, after the happiness of loving you, the greatest is to be an assistant in your amours.

Formosanta was quite fascinated; she fancied herself transported from earth. All she had seen that day, all she then saw, all she heard, and particularly what she felt in her heart, so ravished her, as far to surpass what those fortunate Muffulmen now feel, who, disencumbered from their terrestrial ties, find themselves in the ninth heaven in the arms of their Houris, surrounded and penetrated with glory and celestial felicity.

§ 4.

She passed the whole night in speaking of Amazan. She no longer called him any thing but her shepherd; and from this time it was that the names of Shepherd and Lover were indiscriminately used throughout every nation.

Sometimes she asked the bird whether Amazan had had any other mistresses. He answered No,
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and she was at the summit of felicity. Sometimes she asked how he passed his life ; and she, with transport, learnt, that it was employed in doing good, in cultivating arts, in penetrating into the secrets of nature, and improving himself. She at times wanted to know if the soul of her lover was of the same nature as that of her bird ; how it happened that he had lived twenty thousand years, when her lover was not above eighteen or nineteen. She put a hundred such questions, to which the bird replied with such discretion as excited her curiosity. At length sleep closed their eyes, and yielded up Formosanta to the sweet delusion of dreams sent by the gods, which sometimes surpass reality itself, and which all the philosophy of the Chaldeans can scarce explain.

Formosanta did not wake till very late. The day was far advanced, when the king her father entered her chamber. The bird received his majesty with respectful politeness, went before him, fluttered his wings, stretched his neck, and then replaced himself upon his orange tree. The king seated himself upon his daughter's bed, whose dreams had made her still more beautiful. His large beard approached her lovely face, and after having twice embraced her, he spoke to her in these words :

My dear daughter, you could not yesterday find a husband agreeable to my wishes ; you nevertheless must marry ; the prosperity of my empire requires it. I have consulted the oracle, which you know never errs, and which directs all my conduct. His commands are, that you should traverse the globe : You must therefore begin your journey.—Ah ! doubtless, to the Gangarids, said the princess ; and in uttering these words, which escaped her, she was sensible

of her indiscretion. The king, who was utterly ignorant of geography, asked her what she meant by the Gangarids? She easily diverted the question. The king told her she must go upon a pilgrimage, that he had appointed the persons who were to attend her, the dean of the counsellors of state, the high almoner, a lady of honour, a physician, an apothecary, her bird, and all necessary domestics.

Formosanta, who had never been out of her father's palace, and who till the arrival of the three kings and Amazan had led a very insipid life, according to the *etiquette* of rank and the parade of pleasure, was charmed at setting out upon a pilgrimage. Who knows, said she, whispering to her heart, if the gods may not inspire Amazan with the like desire of going to the same chapel, and I may have the happiness of again seeing the pilgrim? She affectionately thanked her father, saying, she had always entertained a secret devotion for the saint she was going to visit.

Belus gave an excellent dinner to his guests, who were all men. They formed a very ill assorted company; kings, princes, ministers, pontiffs, all jealous of each other; all weighing their words, and equally embarrassed with their neighbours and themselves. The repast was very gloomy, though they drank pretty freely. The princesses remained in their apartments, each meditating upon their respective journey. They dined at their little cover. Formosanta afterwards walked in the gardens with her dear bird, who, to amuse her, flew from tree to tree, displaying his superb tail and divine plumage.

The king of Egypt, who was heated with wine, not to say drunk, asked one of his pages for a bow and arrow. This prince was, in truth, the most un-

unskilful archer in his whole kingdom. When he aimed at a mark, the place of the greatest safety was generally the spot he hit. But the beautiful bird, flying as swiftly as the arrow, seemed to court it, and fell bleeding in the arms of Formosanta. The Egyptian, bursting into a foolish laugh, retired to his place. The princess rent the skies with her moans, melted into tears, tore her hair and beat her breast. The dying bird said to her in a low voice, Burn me, and fail not to carry my ashes to the east of the ancient city of Aden or Eden, and expose them to the sun upon a little pile of cloves and cinnamon: after having uttered these words he expired. Formosanta was for a long time in a swoon, and saw the light again only to burst in sighs and groans. Her father partaking of her grief, and imprecating the king of Egypt, did not doubt but this accident foretold some fatal event. He went hastily to consult the oracle of his chapel. The oracle replied, *A mixture of every thing; life and death, infidelity and constancy, loss and gain, calamities and good fortune.* Neither he nor his council could comprehend any meaning in this reply; but, at length, he was satisfied with having fulfilled the duties of devotion.

His daughter was bathed in tears, whilst he consulted the oracle; she paid the funeral obsequies to the bird, which he had directed, and resolved to carry its remains into Arabia at the risk of her life. He was burnt in incombustible flax, with the orange-tree on which he used to perch. She gathered up the ashes in a little golden vase, set with rubies, and the diamonds taken from the lion's mouth. Oh! that she could, instead of fulfilling this melancholy duty, have burnt alive the detestable king of Egypt! This was her sole wish. She, in spite, put
to

to death the two crocodiles, his two sea horses, his two zebars, his two rats, and had his two mummies thrown into the Euphrates. Had she been possessed of his bull Apis, she would not have spared him.

The king of Egypt, enraged at this affront, set out immediately to forward his three hundred thousand men. The king of India, seeing his ally depart, set off also upon his return the same day, with a firm intention of joining his three hundred thousand Indians to the Egyptian army. The king of Scythia decamped in the night with the princess Aldea, fully resolved to fight for her at the head of three hundred thousand Scythians, and to restore her the inheritance of Babylon, which was her right, as she was descended from the elder branch.

As for the beautiful Formosanta, she set out at three in the morning with her caravan of pilgrims, flattering herself that she might go into Arabia, and execute the last will of her bird; and that the justice of the gods would restore her the dear Amazan, without whom life was become insupportable.

When the king of Babylon awoke, he found all his company gone. How mighty festivals terminate! said he; and what a surprising vacuum they leave in the soul, when the hurry is over! But he was transported with a rage truly royal; when he found that princess Aldea was carried off. He ordered all his ministers to be called up, and the council to be convened. Whilst they were dressing, he failed not to consult the oracle; but he could never get from it any other than these words, so celebrated since throughout the universe: *When girls are not married by their relations, they marry themselves.*

Orders

Orders were immediately issued to march three hundred thousand men against the king of Scythia. Thus was the torch of the most dreadful war lighted up, which was produced by the amusements of the finest festival ever given upon earth. Asia was upon the point of being over-run by four armies of three hundred thousand men each. It is plain, that the war of Troy, which astonished the world some ages after, was mere childrens play in comparison to this; but it should also be considered, that in the Trojans quarrel, the object was nothing more than a very libidinous old woman, who had contrived to be twice run away with; whereas, in this case, the cause was tripartite—two girls and a bird.

The king of India went to meet his army upon the large fine road which then led straight to Babylon, at Cachemir. The king of Scythia flew with Aldea by the fine road which led to mount Immaus. All these fine roads have disappeared in a series of time, by reason of bad government. The king of Egypt had marched to the west, along the coast of the little Mediterranean sea, which the ignorant Hebrews have since called the Great Sea.

As to the charming Formosanta, she pursued the road of Bassora, planted with lofty palm trees, which furnished a perpetual shade, and fruits at all seasons. The temple, in which she was to perform her pilgrimage, was in Bassora itself. The saint, to whom this temple had been dedicated, was pretty nearly in the style of him who was afterwards adored at Lampfacus. He not only procured young women husbands, but he often supplied the husband's place. He was the holiest saint in all Asia.

Formosanta had no sort of inclination for the saint of Bassora; she only invoked her dear Gangaridian shepherd, her charming Amazan. She proposed embarking at Bassora, and landing in Arabia Felix, to perform what her deceased bird had commanded.

At the third stage, scarce had she entered into a fine inn, where her harbingers had made all the necessary preparations for her, when she learnt that the king of Egypt was arrived there also. Informed by his emissaries of the princess's route, he immediately altered his course, followed by a numerous escort. Having alighted, he placed centinels at all the doors; then repaired to the beautiful Formosanta's apartment, when he addressed her by saying, Miss, you are the lady I was in quest of; you paid me very little attention when I was at Babylon; it is just to punish scornful capricious women: you will, if you please, be kind enough to sup with me to-night; you will have no other bed than mine, and I shall behave to you according as I am satisfied with you.

Formosanta saw very well that she was not the strongest; she judged that good sense consisted in knowing how to conform to one's situation; she resolved to get rid of the king of Egypt by an innocent stratagem: she looked to him through the corners of her eyes, which after-ages has called ogling; and thus she spoke to him, with a modesty, grace, and sweetness, a confusion, and a thousand other charms, which would have made the wisest man a fool, and deceived the most discerning:

I acknowledge, Sir, I always appeared with a downcast look when you did the king my father the honour of visiting him. I had some apprehensions for my heart, I dreaded my too great simplicity;

city; I trembled lest my father and your rivals should observe the preference I gave you, and which you so highly deserved. I can now declare my sentiments. I swear by the bull Apis, which after you is the thing I respect the most in the world, that your proposals have enchanted me. I have already supped with you at my father's, and I will sup again here with you, without his being of the party; all that I request of you is, that your high almoner should drink with us: he appeared to me at Babylon to be an excellent guest; I have some Chiras wine remarkably good, I will make you both taste it. As to your second proposition, it is very engaging; but a girl well brought up should not dwell upon it; satisfy yourself with being informed, that I consider you as the greatest of kings, and the most amiable of men.

This discourse turned the king of Egypt's head; he agreed to have the almoner's company. "I have another favour to ask you, said the princess, which is to allow me to speak to my apothecary: women have always some little ails that require attention, such as vapours in the head, palpitations of the heart, colics, and the like, which at particular times require some assistance; in a word, I at present stand in need of my apothecary, and I hope you will not refuse me this slight testimony of love.

Mifs, replied the king of Egypt, though the designs of an apothecary are directly opposite to mine, and the objects of his art are directly contrary to those of mine, I know life too well to refuse you so just a demand; I will order him to attend you whilst supper is preparing. I imagine you must be somewhat fatigued by the journey; you will also have occasion for a chamber-maid, you may order her you like best to attend you; I will afterwards

wait your commands and conveniency. He retired, and the apothecary, and chamber-maid, named Irla, entered. The princess had an entire confidence in her; she ordered her to bring six bottles of Chiras wine for supper, and to make all the centinels, who had her officers under arrest, drink the same; then she recommended her apothecary to infuse in all the bottles certain pharmaceutic drugs, which made those who took them sleep twenty-four hours, and with which he was always provided: She was punctually obeyed. The king returned with his high almoner in about half an hour's time; the conversation at supper was very gay; the king and the priest emptied the six bottles, and acknowledged there was no such good wine in Egypt: the chamber-maid was attentive to make the servants in-waiting drink. As for the princess, she took great care not to drink any herself, saying, that she was ordered by her physician a particular regimen. They were all presently asleep.

The king of Egypt's almoner had one of the finest beards that a man of his rank could wear. Formosanta lopt it off very skilfully; then sewing it to a ribbon, she put it on her own chin. She then dressed herself in the priest's robes, and decked herself in all the marks of his dignity, and her waiting-maid clad herself like the sacristan of the goddess Isis; at length, having furnished herself with his urn and jewels, she set out from the inn amidst the centinels, who were asleep like their master. Her attendant had taken care to have two horses ready at the door. The princess could not take with her any of the officers of her train; they would have been stopt by the great guards.

Formosanta and Irla passed through several ranks of soldiers, who, taking the princess for the high-priest,

priest, called her, My most Reverend Father in God, and asked his blessing. The two fugitives arrived in twenty-four hours at Bassora, before the king awoke. They then threw off their disguise, which might have created some suspicion. They fitted out with all possible expedition a ship, which carried them by the Streights of Ormus, to the beautiful banks of Eden in Arabia Felix. This was that Eden, whose gardens were so famous, that they have since been the residence of the justest of mankind; they were the model of the Elysian fields, the gardens of the Hesperides, and those of the Fortunate Islands; for in those warm climates, men imagined there could be no greater felicity than shades and murmuring brooks. To live eternally in heaven with the Supreme Being, or to walk in the garden of paradise, was the same thing to those who incessantly spoke without understanding one another, and who could scarce have any distinct ideas or just expressions.

As soon as the princess found herself in this land, her first care was to pay her dear bird the funeral obsequies he had required of her. Her beautiful hands prepared a small pile of cloves and cinnamon. What was her surprize, when, having spread the ashes of the bird upon this pile, she saw it blaze of itself! They were all presently consumed. In the place of the ashes there appeared nothing but a large egg, from whence she saw her bird issue more brilliant than ever. This was one of the most happy moments the princess had ever experienced in her whole life; there was but another that could ever be dearer to her; it was the object of her wishes, but almost beyond her hopes.

I plainly see, said she to the bird, you are the phoenix which I have heard so much spoken of.

I am

I am almost ready to expire with joy and astonishment. I did not believe in your resurrection; but it is my good fortune to be convinced of it. Resurrection, Madam, said the phoenix to her, is one of the most simple things in the world. There is nothing more astonishing in being born twice than once. Every thing in this world is the effect of resurrection; caterpillars are regenerated into butterflies; a kernel put into the earth is regenerated into a tree. All animals buried in the earth regenerate into vegetations, herbs, and plants, and nourish other animals, of which they speedily compose part of the substance; all particles which composed bodies are transformed into different beings. It is true, that I am the only one to whom Orosmade has granted the favour of regenerating in my own form.

Formosanta, who from the moment she first saw Amazan and the phoenix, had passed all her time in a round of astonishment, said to him, I can easily conceive that the Supreme Being may form out of your ashes a phoenix nearly resembling yourself; but that you should be precisely the same person, that you should have the same soul, is a thing, I acknowledge, I cannot very clearly comprehend. What became of your soul when I carried you in my pocket after your death?

Good heavens, Madam! is it not as easy for the great Orosmade to continue action upon a single atom of my being, as to begin afresh this action? He had before granted me sensation, memory, and thought; he grants them to me again; whether he united this favour to an atom of elementary fire latent within me, or the assemblage of my organs, is, in reality, of no consequence; men, as well as phoenixes, are equally ignorant how things
come

come to pass ; but the greatest favour the Supreme Being has bestowed upon me, is to regenerate me for you. Oh ! that I may pass the twenty-eight thousand years which I have still to live before my next resurrection, with you and my dear Amazon !

My dear phoenix, remember what you first told me at Babylon, which I shall never forget, and which flattered me with the hope of again seeing my dear shepherd, whom I idolize ; we must absolutely pay the Gangarids a visit together, and I must carry him back with me to Babylon. This is precisely my design, said the phoenix ; there is not a moment to lose. We must go in search of Amazon by the shortest road, that is, thro' the air. There are in Arabia Felix two griffins, who are my particular friends, who live only a hundred and fifty thousand leagues from hence ; I am going to write to them by the pigeons post, and they will be here before night. We shall have time to work you a little convenient canopy with drawers, in which you may place your provisions. You will be quite at your ease in this vehicle, with your maid. These two griffins are the most vigorous of their kind ; each of them will support one of the poles of the canopy between their claws. But, once for all, time is very precious. He immediately went with Formosanta to order the canopy at an upholsterer's of his acquaintance. It was made complete in four hours. In the drawers were placed small fine loaves, biscuits superior to those of Babylon, large lemons, pine-apples, cocoa and pistachio nuts, Eden wine, which is as superior to that of Chiras, as Chiras is to that of Surinam.

The canopy was as light as it was commodious and solid. The two griffins arrived at Eden by the appoint.

appointed time. Formosanta and Irla placed themselves in the vehicle. The two griffins carried it off like a feather. The phoenix sometimes flew after it, and sometimes perched upon its back. The two griffins winged their way towards the Ganges with the velocity of an arrow which rends the air. They never stopt but a moment at night, for the travellers to make some refreshment, and the carriers to take a draught of water.

They at length reached the country of the Gangarids. The princess's heart palpitated with hope, love, and joy. The phoenix stopt the vehicle before the Amazan's house; he desired to speak with him; but he had been absent from home three hours, without any one knowing whether he was gone.

There are no words, even in the Gangaridian language, that could express Formosanta's extreme despair. Alas! this is what I dreaded, said the phoenix: the three hours which you passed at the inn upon the road to Bassora with that wretched king of Egypt, have perhaps been at the price of the happiness of your whole life; I very much fear we have lost Amazan, without the possibility of recovering him.

He then asked the servants, if they could salute the lady his mother? She answered, Her husband had died only two days before, and she could speak to no one. The phoenix, who was not without influence in the house, introduced the princess of Babylon into a saloon, the walls of which were covered with orange-tree-wood inlaid with ivory. The inferior shepherds and shepherdesses, who were dressed in long white garments with gold-coloured trimmings, served her up, in a hundred plain porcelain baskets, a hundred various delicious meats,
amongst

amongst which no disguised carcases were to be seen; they consisted of rice, sago, vermicelli, macaroni, omelets, milk-eggs, cream, cheese, pastry of every kind, vegetables, fruit peculiarly odoriferous and grateful to the taste, of which no idea can be formed in other climates; and they were accompanied with a profusion of refreshing liquors superior to the finest wine.

Whilst the princess regaled herself, seated upon a bed of roses, four peacocks, who were luckily mute, fanned her with their brilliant wings; two hundred birds, one hundred shepherds and shepherdesses, warbled a concert in two different choirs; the nightingales, thistlefinches, linnets, chaffinches, sung the higher notes with the shepherdesses, and the shepherds sung the tenor and the bass. The princess acknowledged, that if there was more magnificence at Babylon, nature was infinitely more agreeable among the Gangarids; but whilst this consolatory and voluptuous music was playing, tears flowed from her eyes, whilst she said to the damsel Irla, These shepherds and shepherdesses, these nightingales, these linnets, are making love; and for my part, I am deprived of the Gangaridian hero, the worthy object of my most tender and impatient desires.

Whilst she was taking this collation, and tears and admiration kept pace with each other, the phoenix addressed himself to Amazan's mother, saying: Madam, you cannot avoid seeing the princess of Babylon; you know—I know every thing, said she, even her adventure, at the inn upon the road to Bassora; a black-bird related the whole to me this morning; and this cruel black-bird is the cause of my son's going mad, and leaving his paternal abode.—You do not know, then, that the

princess regenerated me ?---No, my dear child, the black bird told me that you were dead, and this made me inconsolable. I was so afflicted at this loss, the death of my husband, and the precipitate flight of my son, that I ordered my door to be shut to every one. But since the princess of Babylon has done me the honour of paying me a visit, I beg she may be immediately introduced; I have matters of the last importance to acquaint her with, and I chuse you should be present. She then went to meet the princess in another saloon. She could not walk very well; this lady was about three hundred years old; but she had still some agreeable vestiges of beauty; it might be discovered, that about her two hundred and thirtieth, or two hundred and fortieth year, she must have been a most charming woman. She received Formosanta with a respectful nobleness, blended with an air of interest and chagrin, which made a very lively impression upon the princess.

Formosanta immediately paid her the compliments of condolence upon her husband's death. Alas! said the widow, you have more reason to lament his death than you imagine. I am, doubtless, greatly afflicted, said Formosanta, he was father to-----here a flood of tears prevented her from going on. For his sake only I undertook this journey, amidst many perils, and narrowly escaped many dangers. For him I left my father, and the most splendid court in the universe. I was detained by a king of Egypt, whom I detest. Having escaped from this ravisher, I have traversed the air, in search of the only man I love. When I arrive, he flies from me!----Here sighs and tears stopt her farther harangue.

His mother then said to her, Madam, when the
king

King of Egypt carried you off when you supped with him at an inn upon the road to Bassora, when your beautiful hands filled him bumpers of Chiras wine, did you observe a black-bird that flew about the room? Yes, really, said the princess, I do now recollect there was such a bird, though I did not then pay it any kind of attention; but in collecting my ideas, I now remember well, that at the instant when the king of Egypt got up from table to give me a kiss, the black-bird flew out at the window in giving a loud cry, and never appeared after.

Alas! Madam, resumed Amazan's mother, this is precisely the cause of all our misfortunes: my son had dispatched this black-bird to gain intelligence of your health, and all that past at Babylon. He proposed speedily to return, throw himself at your feet, and consecrate to you the remainder of his life. You know not to what a pitch he adores you. All the Gangarids are both amorous and faithful; but my son is the most passionate and constant of them all. The black-bird found you at an inn, drinking very cheerfully with the king of Egypt and a vile priest; he afterwards saw you give this monarch, who had killed the phoenix, a fond embrace;---the man my son holds in utter detestation. The black-bird, at the sight of this, was seized with a just indignation; he flew away imprecating your fatal amours: he returned this day, and has related every thing; but, just Heaven, at what a juncture! at the very time that my son was deploring with me the loss of his father, and that of the phoenix, the very instant I had informed him he was your cousin-german!

Oh heavens! my cousin, Madam, is it possible? how can this be? And am I so happy as to be thus

allied! and yet so miserable as to have offended him!

My son is, I tell you, said his mother, your cousin, and I shall presently convince you of it; but in becoming my relation, you rob me of my son; he cannot survive the grief which the embrace you gave to the king of Egypt has occasioned him.

Ah! my dear aunt, cried the beautiful Formosanta, I swear by him and the all-powerful Omnipotens, that this embrace, so far from being criminal, was the strongest proof of love your son could receive from me. I disobeyed my father for his sake. For him I went from the Euphrates to the Ganges. Fallen into the hands of the worthless Pharaoh of Egypt, I could not escape his clutches but by artifice. I call the ashes and soul of the phoenix, which were then in my pocket, to witness; he can do me justice. But how can your son, born upon the banks of the Ganges, be my cousin? I, whose family have reigned upon the banks of the Euphrates for so many centuries?

You know, said the venerable Gangaridian lady to her, that your grand-uncle, Aldea, was king of Babylon, and that he was dethroned by Belus's father?—Yes, Madam.—You know that this Aldea had in marriage a daughter named Aldea, brought up in your court. It was this prince, who, being persecuted by your father, took refuge in our happy country under another name: he married me: by him I bore young prince Aldea Amazan, the most beautiful, the most courageous, the strongest, and most virtuous of mortals;—and at this hour the maddest. He went to the Babylonian festival upon the credit of your beauty; since that time he idolizes you, and, perhaps, I shall never again set eyes upon my dear son.

She

She then displayed to the princess all the titles of the house of the Aldeas. Formofanta scarce deigned to look at them. Ah! Madam, do we examine what is the object of our desire? My heart sufficiently believes you. But where is Aldea Amazon? where is my kinsman, my lover, my king? where is my life? what road has he taken? I will seek for him in every sphere the Eternal Being has framed, and of which he is the greatest ornament. I will go into the star Canope, into Sheath, into Aldebaran; I will go and convince him of my love and my innocence.

The phoenix justified the princess with regard to the crime that was imputed to her by the black-bird, fondly embracing the king of Egypt; but it was necessary to undeceive Amazon and recal him. Birds are dispatched on every side, unicorns set forward on every road: news at length arrives that Amazon took that towards China. Well, then, said the princess, let us set out for China; the journey is not long, and I hope I shall bring you back your son in a fortnight at farthest. At these words the tears of affection streamed from his mother's eyes and those of the princess;---they most tenderly embraced in the great effusion of their hearts.

The phoenix immediately ordered a coach with six unicorns. Amazon's mother furnished two thousand horsemen, and made the princess her niece a present of some thousands of the finest diamonds of her country. The phoenix, afflicted at the evil occasioned by the black-bird's indiscretion, ordered all the black-birds to quit the country; and from that time none have been met with upon the banks of the Ganges.

§ 5.

The unicorns, in less than eight days, carried Formosanta, Irla, and the phoenix, to Cambalu, the capital of China. This city was larger than that of Babylon, and its magnificence very different. These fresh objects, these new manners, would have amused Formosanta could any thing but Amázan have engaged her.

As soon as the emperor of China learnt that the princess of Babylon was at one of the city gates, he dispatched to her four thousand Mandarines in ceremonial robes: they all prostrated themselves before her, and presented her with a compliment written in golden letters upon a sheet of purple silk. Formosanta told them, that if she were possessed of four thousand tongues, she would not omit replying immediately to every Mandarin; but that having only one, she hoped they would be satisfied with her general thanks. They conducted her, in a respectful manner, to the emperor.

He was the most just, the politest, and wisest monarch upon earth. It was he who first tilled a small field with his own imperial hands, to make agriculture respectable to his people. He first allotted premiums to virtue: laws in all other countries were shamefully confined to the punishment of crimes. This emperor had just banished from his dominions a gang of foreign Bonzes, who had come from the extremities of the West, with the frantic hope of compelling all China to think like themselves; and who, under pretence of teaching truths, had already acquired honours and riches. In expelling them, he delivered himself in these words, which are recorded in the annals of the empire:

“ You may here do as much harm as you have
elie-

elsewhere; you are come to preach dogmas of intolerance, in the most tolerating nation upon earth. I send you back, that I may never be compelled to punish you. You will be honourably conducted to my frontiers; you will be furnished with every thing necessary to return to the confines of the hemisphere from whence you came. Depart in peace, if you can be at peace, and never return."

The princess of Babylon learnt with pleasure this speech and determination; she was the more certain of being well received at court, as she was very far from entertaining any dogmas of intolerance. The emperor of China, in dining with her *tete-a-tete*, had the politeness to banish all disagreeable *etiquettes*: she presented the phoenix to him, who was greatly caressed by the emperor, and who perched upon his chair. Formosanta, towards the end of the repast, ingenuously acquainted him with the cause of her journey, and intreated him to search for the beautiful Amazan in the city of Cambalu; and in the mean while she acquainted the emperor with her adventures, without concealing the fatal passion with which her heart burnt for this youthful hero. Who do you mention him to? said the emperor of China; he did me the pleasure of coming to my court: I was enchanted with this amiable Amazan. It is true, that he is deeply afflicted; but his graces are thereby the more affecting. No one of my favourites has more wit than him, there is not a gown Mandarin who has more knowledge, not a military one who has a more martial or heroic air. His extreme youth adds an additional value to all his talents. If I were so unfortunate, so abandoned by the Tien and Chang-ti, as to desire being a conqueror, I would desire Amazan to put himself at the head of my armies,
and

and I should be sure of conquering the whole universe. It is a great pity that his melancholy sometimes disconcerts him.

Ah! Sir, said Formosanta, with much agitation and grief, blended with an air of reproach, why did you not make me dine with him? This is a mortal stroke you have given me!—send for him immediately. Madam, replied the emperor, he set out this very morning, without acquainting me with his destination. Formosanta, turning towards the phoenix, said to him, Did you ever know so unfortunate a damsel as myself? But, resuming, she said, Sir, how came he to quit so polite a court, and in which, methinks, one might pass one's life, in so abrupt a manner?

This was the case, Madam, said he: One of the most amiable of the princesses of the blood, falling desperately in love with him, fixed a rendezvous to meet him at noon; he set out at day-break, leaving this billet for my kinswoman, whom it hath cost a deluge of tears:

“ Beautiful princess of the blood of China, you are deserving of a heart that was never offered up to any other altar; I have sworn to the immortal gods, never to love any other than Formosanta princess of Babylon, and to teach her how to conquer one's desires in travelling. She has had the misfortune to yield to a worthless king of Egypt; I am the most unfortunate of men; I have lost my father and the phoenix, and the hope of being loved by Formosanta. I left my mother in affliction, and my country, unable to live a moment in that spot where I learnt that Formosanta loved another than me. I swore to traverse the earth, and be faithful: You would despise me, and the gods punish

punish me, if I violated my oath: chuse another lover, Madam, and be as faithful as I am."

Ah! give me that miraculous letter, said the beautiful Formosanta, it will afford me some consolation: I am happy in the midst of my misfortunes: Amazan loves me; Amazan for me renounces the embraces of princesses of China; there is no one upon earth but himself endowed with so much fortitude; he sets me a most brilliant example; the phoenix knows I did not stand in need of it: how cruel it is to be deprived of one's lover for the most innocent embrace given through pure fidelity! But, in fine, whither is he gone? what road has he taken? Deign to inform me, and I will set out.

The emperor of China told her, that, according to the reports he had received, her lover had taken the road towards Scythia. The unicorns were immediately harnessed, and the princess, after the most tender compliments, took leave of the emperor, with the phoenix, her chamber-maid Irla, and all her train.

As soon as she arrived in Scythia, she was more convinced than ever how much men and governments differed, and would differ, till such time as some more enlightened people should by degrees remove that cloud of darkness which had covered the earth for so many ages; and till there should be found in barbarous climes, heroic souls, who would have strength and perseverance enough to transform brutes into men. There are no cities in Scythia, consequently no agreeable arts; nothing was to be seen but extensive fields, and whole nations whose sole habitations were tents and chars. Such an appearance struck her with terror. Formosanta enquired in what tent or char the king was lodged? She was informed that he had set out eight days

before with three hundred thousand cavalry to attack the king of Babylon, whose niece, the beautiful princess Aldea, he carried off.

What !, hath he run away with my cousin, cried Formosanta ? I could not have imagined such an incident. What ! is my cousin, who was too happy in paying her court to me, become a queen, and I am not yet married ? She was immediately conducted, by her desire, to the queen's tent.

Their unexpected meeting in such distant climes; the uncommon occurrences they mutually had to impart to each other, gave such charms to this interview, as made them forget they never loved one another : they saw each other with transport ; and a soft illusion supplied the place of real tenderness : they embraced with tears ; and there was a cordiality and frankness on each side that could not have taken place in a palace.

Aldea remembered the phoenix and the waiting-maid Irla. She presented her cousin with zibelin skins, who in return gave her diamonds. The war between the two kings was spoken of. They deplored the state of men, the victims of the caprice of princes, when two honest men might settle the difference, without a single throat being cut, in less than an hour : but the principal topic was the handsome stranger, who had conquered lions, given the largest diamonds in the universe, the writer of madrigals, now become the most miserable of men from the intelligence of a black-bird. He is my dear brother, said Aldea. He is my lover, cried Formosanta: you have, doubtless, seen him ; is he still here ? for, cousin, he knows he is your brother ; he cannot have left you so abruptly as he did the king of China.

Have I seen him ? good heaven ! Yes, he passed
four

four whole days with me. Ah! cousin, how much my brother is to blame! A false report has absolutely turned his brain; he roams about the world, without knowing whither he is destined. Image to yourself, that his phrensy is so great, that he has refused the favours of the handsomest Scythian lady in all Scythia. He set out yesterday, after writing her a letter which has thrown her into despair. As for him, he is gone to visit the Cimmerians. God be thanked! cried Formosanta; another refusal in my favour! My good fortune is beyond my hope, as my misfortunes surpassed my greatest apprehensions. Procure me this charming letter, that I may set out and follow him, loaded with his sacrifices. Farewell, cousin! Amazan is among the Cimmerians, and I fly to meet him.

Aldea judged that the princess her cousin was still more frantic than her brother Amazan. But as she had herself been sensible of the effects of this epidemic contagion, having given up the delights and magnificence of Babylon for a king of Scythia; and as the women always excuse those follies that are the effects of love, she felt for Formosanta's affliction, wished her a happy journey, and promised to be her advocate with her brother, if ever she was so fortunate as to see him again.

§ 6.

From Scythia the princess of Babylon, with her phoenix, arrived soon at the empire of the Cimmerians, a country indeed much less populous than Scythia, but of far greater extent.

After a few days journey, she entered a very large city, which has of late been greatly improved by the reigning empress: she herself was not there

at that time, but was making a progress through her dominions, on the frontiers of Europe and Asia, in order to judge of their state and condition with her own eyes, to enquire into their grievances, and to provide the proper remedies for them.

The principal magistrate of that antient capital, as soon as he was informed of the arrival of the Babylonian lady and the phoenix, lost no time in paying her all the honours of the country; being certain that his mistress, the most polite and generous princess in the world, would be extremely well pleased to find that he had received so illustrious a lady with all that respect which she herself, if on the spot, would have shewed her.

The princess was lodged in the palace, and entertained with great splendor and elegance. The Cimmerian lord, who was an excellent natural philosopher, diverted himself in conversing with the phoenix, at such times as the princess chose to retire to her own apartment. The phoenix told him, that he had formerly travelled among the Cimmerians, but that he should not have known the country again. How comes it, said he, that such prodigious changes have been brought about in so short a time? Formerly, when I was here, about three hundred years ago, I saw nothing but savage nature in all her horrors; at present, I perceive industry, arts, splendor, and politeness. This mighty revolution, replied the Cimmerian, was begun by one man, and is now carried to perfection by one woman; a woman who is a greater legislator than the Isis of the Egyptians, or the Ceres of the Greeks. Most lawgivers have been unhappy in a narrow genius and an arbitrary disposition, which confined their views to the countries, they governed: each of them looked upon his own, as the

the only people existing upon the earth, or as if they ought to be at enmity with all the rest: they have formed institutions, introduced customs, and established a religion for them alone. Thus the Egyptians, so famous for those heaps of stones called Pyramids, have dishonoured and besotted themselves with their barbarous superstitions. They despise all other nations as profane; refuse all manner of intercourse with them; and, excepting those conversant in the court, who now and then rise above the prejudices of the vulgar, there is not an Egyptian who will eat off a plate that had ever been used by a stranger. Their priests are equally cruel and absurd. It were better to have no laws at all, and to follow those notions of right and wrong engraven on our hearts by nature, than to subject society to institutions so inhospitable.

Our empress has adopted a quite different system; she considers her vast dominions, under which all the meridians on the globe are united, as under an obligation of correspondence with all the nations dwelling under those meridians. The first and most fundamental of her laws, is an universal toleration of all religions, and an unbounded compassion for every error. Her penetrating genius perceives, that though the modes of religious worship differ, yet morality is every where the same: by this principle, she has united her people to all the nations on earth, and the Cimmerians will soon consider the Scandinavians and the Chinese as their brethren. Not satisfied with this, she has resolved to establish this invaluable toleration, the strongest link of society among her neighbours: by these means, she has obtained the title of the Parent of her country; and, if she perseveres, will acquire that of the Benefactress of mankind.

Before

Before her time, the men, who were unhappily possessed of power, sent out legions of murderers to ravage unknown countries, and to water with the blood of the children the inheritance of their fathers. Those assassins were called Heroes, and their robberies accounted glorious achievements. But our sovereign courts another sort of glory; she has sent forth her armies to be the messengers of peace; not only to prevent men from being the destroyers, but to oblige them to be the benefactors, of one another. Her standards are the ensigns of public tranquillity.

The phoenix was quite charmed with what he heard from this nobleman; he told him, that though he had lived twenty-seven thousand nine hundred years and seven months in this world, he had never seen any thing like it. He then enquired after his friend Amazan. The Cimmerian gave the same account of him that the princess had already heard from the Chinese and the Scythians. It was Amazan's constant practice to run away from all the courts he visited, the instant any lady made him an assignation, apprehending he might be prevailed upon to give some proofs of human frailty. The phoenix soon acquainted Formosanta with this fresh instance of Amazan's fidelity; a fidelity so much the more surprising, since he could not imagine his princess would ever hear of it.

Amazan had set out for Scandinavia, where he was entertained with sights still more surprising. In this place, he beheld monarchy and liberty subsisting together in a manner thought incompatible in other states; the labourers of the ground shared in the legislature with the grandees of the realm. In another place he saw what was still more extraordinary; a prince equally remarkable for his extreme

treme youth and uprightness, who possessed a sovereign authority over his country, acquired by a solemn contract with his people.

Amazan beheld a philosopher on the throne of Sarmatia, who might be called a king of anarchy; for he was the chief of a hundred thousand petty kings, one of whom with his single voice could render ineffectual the resolutions of all the rest. Eolus had not more difficulty to keep the warring winds within their proper bounds, than this monarch to reconcile the tumultuous discordant spirits of his subjects. He was the master of a ship surrounded with eternal storms; but the vessel did not founder, for he was an excellent pilot.

In traversing those various countries, so different from his own, Amazan persevered in rejecting all the favourable advances made to him by the ladies, though incessantly distracted with the embrace given by Formosanta to the king of Egypt, being resolved to set Formosanta an amazing example of an unshaken and unparalleled fidelity.

The princess of Babylon was constantly close at his heels, and scarce ever missed of him but by a day or two; without the one being tired of roaming, or the other losing a moment in pursuing him.

Thus he traversed the immense continent of Germany, where he beheld with wonder, the progress which reason and philosophy had made in the North; even their princes were enlightened, and were become the patrons of freedom of thought. Their education had not been trusted to men who had an interest in deceiving them, or who were themselves deceived; they were brought up in the knowledge of universal morality, and in the contempt of superstition; they had banished from all their estates
a sense-

a senseless custom which had enervated and depopulated the southern countries; this was to bury alive in immense dungeons, infinite numbers of both sexes who were eternally separated from one another, and sworn to have no communication together. This madness had contributed more than the most cruel wars to lay waste and ravage the earth.

The princess of the North had at last found out, that if they wanted a good breed of horses, they must not separate the finest stallions from the mares. They had likewise exploded other errors equally absurd and pernicious; in short, men had at last ventured to make use of their reason in those immense regions; whereas it was still believed almost every where else, that they could not be governed but in proportion to their ignorance.

§ 7.

From Germany, Amazan arrived at Batavia; where his perpetual chagrin was in a good measure alleviated, by preserving among the inhabitants a faint resemblance of his happy countrymen the Gangarids. There he saw liberty, property, equality, plenty, with toleration in religion; but the ladies were so indifferent, that not one made him any amorous advances; a thing he had never met with before. It is true, had he been inclined to address them, they would have yielded one after another; though, at the same time, not one would have been the least in love; but he was far from any thoughts of making conquests.

Formosanta had nearly caught him in this insipid nation: he had set out but a moment before her arrival.

Amazan

Amazan had heard so much among the Batavians in praise of a certain island called Albion, that he was led by curiosity to embark with his unicorns on board a ship, which, with a favourable easterly wind, carried him in four hours to that celebrated country, more famous than Tyre, or the Atlantic island.

The beautiful Formosanta, who had followed him, as it were on the scent, to the banks of the Wolga, the Vistula, the Elbe, and the Weser, and had never been above a day or two behind him, arrived soon after at the mouths of the Rhine, where it disembogues its waters into the German Ocean.

Here she learned that her beloved Amazan had just set sail for Albion. She thought she saw the vessel on board of which he was, and could not help crying out for joy: at which the Batavian ladies were greatly surprised, not imagining that a young man could possibly occasion so violent a transport. They took, indeed, but little notice of the phoenix, as they reckoned his feathers would not fetch near so good a price as those of their own ducks, and other water-fowl. The princess of Babylon hired two vessels to carry herself and her retinue to that happy island, which was soon to possess the only object of her desires, the soul of her life, and the god of her heart.

An unpropitious wind from the west arose of a sudden, just as the faithful and unhappy Amazan landed on the Albion shore, and detained the ships of the Babylonian princess, just as they were going to put to sea. Seized with a deep melancholy, she betook herself to bed, determined to remain there till the wind should change; but it blew for the space of eight days, with an unremitting violence.

The princess, during this age of eight days, employed her maid of honour Irla in reading romances; which were not indeed written by the Batavians; but as they are the factors of the universe, they traffick in the wit as well as commodities of other nations.—The princess purchased of Mark Michael Rey, the bookseller, all the novels which had been written by the Ausonians and the Welchies, the sale of which had been wisely prohibited among those nations, to enrich their neighbours the Batavians. She expected to find in those histories some adventure similar to her own, which might alleviate her grief.—The maid of honour read, the phoenix gave his advice, and the princess, finding nothing in the Fortunate Country Maid, in Tamfai, or in the Sophia, that had the least resemblance to her own affairs, interrupted the reader every moment, by asking how the wind stood?

§ 8.

In the mean time Amazan was on the road to the capital of Albion, in his coach and six unicorns, all his thoughts employed on his dear princess: at a small distance he perceived a carriage overturned in a ditch; the servants had gone different ways in quest of assistance, but the owner kept his seat, smoaking his pipe with great tranquillity, without testifying the smallest impatience: his name was My Lord What then, in the language from which I translate these memoirs.

Amazan made all the haste possibly to help him, and with his simple arm set the carriage to rights, so much was his strength superior to that of other men. My Lord What then took no other notice of him, than saying, A stout fellow, by G—d! in the mean

mean time the country people, being come up, flew into a great passion at being called out to no purpose, and fell upon the stranger. They abused him, called him outlandish dog, and challenged him to strip and box.

Amazan seized a brace of them in each hand, and threw them twenty paces from him; the rest seeing this, pulled off their hats, and bowing with great respect, asked his honour for something to drink. His honour gave them more money than they had ever seen in their lives before. My Lord What-then now expressed great esteem for him, and asked him to dinner at his country-house, about three miles off. His invitation being accepted, he went into Amazan's coach, his own being out of order by the accident.

After a quarter of an hour's silence, My Lord What-then looking upon Amazan for a moment, said, How d'ye do? which, by the way, is a phrase without any meaning; adding, You have got six fine unicorns there. After which he fell a moaking as usual.

The traveller told him his unicorns were at his service, and that he had brought them from the country of the Gangarids: from thence he took occasion to inform him of his affair with the princess of Babylon, and the unlucky kiss she had given the king of Egypt: to which the other made no reply, being very indifferent whether there were any such people in the world, as a king of Egypt or a princess of Babylon. He remained dumb for another quarter of an hour; after which he asked his companion a second time how he did, and whether they had any good roast beef among the Gangarids. Amazan answered with his wonted politeness, That they did not eat their brethren on the

banks of the Ganges ; he then explained to him that system which many ages afterwards was sur-named the Pythagorean philosophy. But My Lord fell asleep in the mean time, and made but one nap of it till he came to his own house.

He was married to a young and charming woman, on whom nature had bestowed a soul as lively and sensible as her husband's was dull and stupid. Several gentlemen of Albion had that day come to dine with her ; among whom there were characters of all sorts ; for that country having been almost always under the government of foreigners, the families that had come over with these princes had imported their different manners. There were in this company some persons of a very amiable disposition, others of a superior genius, and a few of very profound learning.

The mistress of the house had none of that awkward affected stiffness, that false modesty, with which the young Albion ladies were then reproached ; she did not conceal, by a scornful look and an affected taciturnity, her deficiency of ideas ; and the embarrassing humility of having nothing to say. Never was a woman more engaging. She received Amazan with a grace and politeness that were quite natural to her. The extreme beauty of this young stranger, and the sudden comparison she could not help making between him and her husband, immediately struck her in a most sensible manner.

Dinner being served, she placed Amazan at her side, and helped him to all sort of puddings, having learned from himself that the Gangarids never fed upon any thing which had received from the gods the celestial gift of life. His beauty and strength, the manners of the Gangarids, the progress

of arts, religion, and government, were the subjects of a conversation equally agreeable and instructive all the time of the entertainment, which lasted till night: during which My Lord What-then did nothing but push the bottle about, and call for the toast.

After dinner, while my lady was pouring out the tea, still feeding her eyes on the young stranger, he entered into a long conversation with a member of parliament; for every one knows that there was, even then, a parliament called Wittenagenot, or the Assembly of wise men. Amazan enquired into the constitution, laws, manners, customs, forces, and arts, which made this country so respectable; and the member answered him in the following manner:

For a long time we went stark naked, though our climate is none of the hottest. We were likewise for a long time enslaved by a people come from the ancient country of Saturn, watered by the Tiber. But the mischiefs we have done one another have greatly exceeded all that we ever suffered from our first conquerors. One of our princes carried his dastardliness to such a pitch, as to declare himself the subject of a priest, who dwells also on the banks of the Tiber, and is called the Old Man of the Seven Mountains: it has been the fate of these seven mountains to domineer over the greatest part of Europe, then inhabited by brutes in human shape.

To those times of infamy and debasement succeeded the ages of barbarity and confusion. Our country, more tempestuous than the surrounding ocean, has been ravaged and drenched in blood by our civil discords; many of our crowned heads have perished by a violent death: above a hundred

dred princes of the royal blood have ended their days on the scaffold, whilst the hearts of their adherents have been torn from their breasts, and thrown in their faces. In short, it is the province of the hangman to write the history of our island, seeing this personage has finally determined all our affairs of moment.

But to crown these horrors, it is not very long since some fellows wearing black mantles, and others who cast white shirts over their jackets, having been bitten by mad dogs, communicated their madness to the whole nation. Our country was then divided into two parties, the murderers and the murdered, the executioners and the sufferers, plunderers and slaves; and all in the name of God, and whilst they were seeking the Lord.

Who would have imagined, that from this horrible abyss, this chaos of dissension, cruelty, ignorance, and fanaticism, a government should at last spring up, the most perfect, it may be said, now in the world; yet such has been the event. A prince, honoured and wealthy, all-powerful to do good, without any power to do evil, is at the head of a free, warlike, commercial, and enlightened nation. The nobles on one hand, and the representatives of the people on the other, share the legislature with the monarch.

We have seen, by a singular fatality of events, disorder, civil wars, anarchy and wretchedness, lay waste the country, when our kings aimed at arbitrary power: whereas tranquillity, riches, and universal happiness, have only reigned among us, when the prince has remained satisfied with a limited authority. All order has been subverted whilst we were disputing about mysteries, but was re-established the moment we grew wise enough to despise them.

them. Our victorious fleets carry our glory over all the ocean; our laws place our lives and fortunes in security; no judge can explain them in an arbitrary manner, and no decision is ever given without the reasons assigned for it. We should punish a judge as an assassin, who should condemn a citizen to death without declaring the evidence which accused him, and the law upon which he was convicted.

It is true, there are always two parties among us, who are continually writing and intriguing against each other; but they constantly re-unite, whenever it is needful to arm in defence of liberty and our country. These two parties watch over one another, and mutually prevent the violation of the sacred *deposit* of the laws: they hate one another, but they love the state; they are like those jealous lovers, who pay court to the same mistress with a spirit of emulation.

From the same fund of genius by which we discovered and supported the natural rights of mankind, we have carried the sciences to the highest pitch to which they can attain among men. Your Egyptians, who pass for such great mechanics; your Indians, who are believed to be such great philosophers; your Babylonians, who boast of having observed the stars for the course of four hundred and thirty thousand years; the Greeks, who have written so much, and said so little, know in reality nothing in comparison of our shallowest scholars, who have studied the discoveries of our great masters. We have ravished more secrets from Nature, in the space of an hundred years, than the human species has been able to discover in as many ages.

This is a true account of our present state. I
have

have concealed from you neither the good nor the bad ; neither our shame nor our glory ; and I have exaggerated nothing.

At this discourse Amazan felt a strong desire to be instructed in those sublime sciences his friend spoke of ; and if his passion for the princess of Babylon, his filial duty to his mother whom he had quitted, and his love for his native country, had not made strong remonstrances to his distempered heart, he would willingly have spent the remainder of his life in Albion. But that unfortunate kiss his princess had given the king of Egypt, did not leave his mind at sufficient ease to study the abstruse sciences.

I confess, said he, having made a solemn vow to roam about the world, and to escape from myself. I have a curiosity to see that ancient land of Saturn, that people of the Tiber and of the Seven Mountains, who have been heretofore their masters ; they must undoubtedly be the first people on earth. I advise you by all means, answered the member, to take that journey, if you have the smallest taste for music or painting. Even we ourselves frequently carry our spleen and melancholy to the Seven Mountains. But you will be greatly surprised when you see the descendants of our conquerors.

This was a long conversation, and Amazan was a little touched in the head. He spoke in so agreeable a manner, his voice was so charming, his whole behaviour so noble and engaging, that the mistress of the house could not resist the pleasure of having a little private chat with him in her turn. She tenderly squeezed his hand as she spoke, and darted such looks at him, from her wary and sparkling eyes, that they shot desire through every movement of the soul. She kept him to supper, and to sleep

sleep there that night. Every moment, every word, every look, inflamed her passion. When all were retired to rest, she sent him a little billet-doux, not doubting he would come to entertain her in bed, whilst My Lord What-then was asleep in his. Amazan had once more the courage to resist; such marvellous effects does a grain of folly produce in an exalted and deeply-wounded mind!

Amazan, according to custom, wrote the lady an answer full of respect, representing to her the sacredness of his oath, and the strict obligation he was under to teach the princess of Babylon to conquer her passions by his example; after which he harnessed his unicorns and departed for Batavia, leaving all the company in deep admiration of him, and the lady in profound despair. In the agonies of her grief she dropt Amazan's letter. My Lord What-then read it next morning: Damn it, said he, shrugging up his shoulders, what stuff and nonsense have we got here? and then rode out a fox-hunting with some of his drunken neighbours.

Amazan was already sailing upon the sea, possessed of a geographical chart, with which he had been presented by the learned Albion he had conversed with at Lord What-then's. He was extremely astonished to find the greatest part of the earth upon a single sheet of paper.

His eyes and imagination wandered over this little space; he observed the Rhine, the Danube, the Alps of Tyrol there specified under different names, and all the countries through which he was to pass before he arrived at the city of the Seven Mountains; but he more particularly fixed his eyes upon the country of the Gangarids, upon Babylon, where he had seen his dear princess, and upon the fatal country of Bassora, where she had given a fa-

tal kiss to the king of Egypt. He sighed, and tears streamed from his eyes; but he agreed with the Albion who had presented him with the universe in epitome, when he averred that the inhabitants of the banks of the Thames were a thousand times better instructed than those upon the banks of the Nile, the Euphrates, and the Ganges.

As he returned into Batavia, Formosanta flew towards Albion with her two ships that went at full sail. Amazan's ship and the princess's crossed one another, and almost touched; the two lovers were close to each other, which they could not doubt of. —Ah! had they but known it! but tyrannic destiny would not allow it.

§ 9.

No sooner had Amazan landed on the flat muddy shore of Batavia, than he flew like lightning towards the city of the Seven Mountains. He was obliged to traverse the southern part of Germany. At every four miles he met with a prince and princess, maids of honour and beggars. He was astonished every where at the coquetries of these ladies and maids of honour, which they displayed with German good faith; and he only answered with modest refusals. After having cleared the Alps he embarked upon the sea of Dalmatia, and landed in a city that had no resemblance to any thing he had heretofore seen. The sea formed the streets, and the houses were erected in the water. The few public places with which this city was ornamented were filled with men and women with double faces; that which nature had bestowed upon them, and a pasteboard one, ill painted, with which they covered their natural visage; so that
this

this people seemed composed of spectres. Upon the arrival of strangers in this country, they immediately purchase these visages, in the same manner as people elsewhere furnish themselves with hats and shoes. Amazan despised a fashion so contrary to nature; he appeared just as he was. There were in the city twelve thousand girls registered in the great book of the Republic; these girls were useful to the state, being appointed to carry on the most advantageous and agreeable trade that ever enriched a nation. Common traders usually send, at great risk and expence, merchandizes of various kinds to the East; but these beautiful merchants carried on a constant traffic without risk, which constantly sprung from their charms. They all came to present themselves to the handsome Amazan, and offer him his choice. He fled with the utmost precipitancy, uttering the name of the incomparable princess of Babylon, and swearing by the immortal gods, that she was far handsomer than all the twelve thousand Venetian girls. Sublime traitress, he cried in his transports, I will teach you to be faithful!

Now the yellow surges of the Tiber, pestiferous fens, a few pale emaciated inhabitants, clothed in tatters which displayed their dry tanned hides, appeared to his sight, and bespoke his arrival at the gate of the city of the Seven Mountains, that city of heroes and legislators who conquered and polished a great part of the globe.

He expected to have seen at the triumphal gate, five hundred battalions commanded by heroes, and in the senate an assembly of demi-gods giving laws to the earth; but the only army he found consisted of about thirty tatterdemalions, mounting guard with umbrellas for fear of the sun. Being arrived

at a temple which appeared to him very fine, but not so magnificent as that of Babylon, he was greatly astonished to hear a concert performed by men with female voices.

This, said he, is a mighty pleasant country, which was formerly the land of Saturn. I have been in a city where no one shewed his own face; here is another where men have neither their own voices nor beards. He was told that these singers were no longer men; that they had been divested of their virility that they might sing the more agreeably the praises of a great number of persons of merit. Amazan could not comprehend the meaning of this. These gentlemen desired him to sing; he sung a Gangaridian air with his usual grace. His voice was a fine *counter-tenor*. Ah Signior, said they, what a delightful *soprano* you would have, if—If what, said he; what do you mean?—Ah! Signior, if you were—If I were what?—If—-you were—without a beard! They then explained to him very pleasantly, and with the most comic gesticulations, according to the custom of their country, the point in question. Amazan was quite confounded. I have travelled a great way, said he, but I never before heard such a whim.

After they had sung a good while, the Old Man of the Seven Mountains went with great ceremony to the gate of the temple; he cut the air in four parts with his thumb raised, two fingers extended and two bent, in uttering these words in a language no longer spoken: *To the city and to the universe**. The Gangarid could not comprehend how two fingers could extend so far.

He presently saw the whole court of the master
of

* Urbi & Orbi.

of the world file off. This court consisted of grave personages, some in scarlet, and others in violet robes : they almost all eyed the handsome Amazan with a tender look ; they bowed to him, and said to one another, *San Martino, che bel ragazzo ! San Pancratio, che bel fanciullo !*

The zealots, whose vocation was to shew the curiosities of the city to strangers, very eagerly offered to conduct him to several ruins, in which a muleteer would not chuse to pass a night, but which were formerly worthy monuments of the grandeur of a royal people. He moreover saw pictures of two hundred years standing, and statues that had remained twenty ages, which appeared to him master-pieces in their kind. Can you still produce such works ? No, your Excellency, replied one of the zealots ; but we despise the rest of the earth, because we preserve these rarities. We are a kind of old cloaths-men, who derive our glory from the cast-off garbs in our warehouses.

Amazan was willing to see the prince's palace, and he was accordingly conducted thither. He saw men dressed in violet-coloured robes, who were reckoning the money of the revenues of the domains of lands, situated some upon the Danube, some upon the Loire, others upon the Guadalquivir, or the Vistula. Oh ! oh ! said Amazan, after having consulted his geographical map, your master, then, possesses all Europe, like those ancient heroes of the Seven Mountains ? He should possess the whole universe by divine right, replied a violet-livery man ; and there was even a time when his predecessors nearly compassed universal monarchy ; but their successors are so good as to content themselves at present with some monies which the kings their subjects pay to them in the form of a tribute.

Your

Your master is, then, in fact, the king of kings ; is that his title ? said Amazan. No, your Excellency, his title is *the servant of servants* ; he was originally a fisherman and porter, wherefore the emblems of his dignity consist of keys and nets ; but he at present issues orders to every king in Christendom. It is not a long while since he sent one hundred and one mandates to a king of the Celtes, and the king obeyed.

Your fisherman must then have sent five or six hundred thousand men to put these orders in execution ?

Not at all, your Excellency ; our holy master is not rich enough to keep ten thousand soldiers on foot ; but he has five or six hundred thousand divine prophets dispersed in other countries. Those prophets of various colours are, as they ought to be, supported at the expence of the people : they proclaim from heaven, that my master may, with his keys, open and shut all locks, and particularly those of strong boxes. A Norman priest, who held the post of confidant of this king's thoughts, convinced him he ought to obey, without replying, the hundred and one thoughts of my master ; for you must know that one of the prerogatives of the Old Man of the Seven mountains, is never to err, whether he deigns to speak or deigns to write.

In faith, said Amazan, this is a very singular man ; I should be curious to dine with him. Were your Excellency even a king, you could not eat at his table ; all that he could do for you, would be to allow you to have one served by the side of his, but smaller and lower. But if you are inclined to have the honour of speaking to him, I will ask an audience for you on condition of the *buona mancia*, which you will be kind enough to give me. Very readily,

readily, said the Gangarid. The violet-livery man bowed : I will introduce you to-morrow, said he ; you must make three very low bows, and you must kiss the Old Man of the Seven Mountains' feet. At this information Amazan burst into so violent a fit of laughing that he was almost choaked ; which, however, he surmounted, holding his sides, whilst the violent emotions of the risible muscles forced the tears down his cheeks, till he reached the inn, where the fit still continued upon him.

At dinner, twenty beardless men and twenty violins produced a concert. He received the compliments of the greatest lords of the city during the remainder of the day ; these made him proposals still more extravagant than that of kissing the Old Man of the Seven Mountains feet. As he was extremely polite, he at first imagined that these gentlemen took him for a lady, and informed them of their mistake with great decency and circumspection ; but being somewhat closely pressed by two or three of those violet-coloured gentry, who were the most forward, he threw them out of the window, without fancying he had made any great sacrifice to the beautiful Formosanta. He left with the greatest precipitation this city of the masters of the world, where he found himself necessitated to kiss an old man's toe, as if his cheek were at the end of his foot, and where young men are accosted in a more whimsical manner.

§ 10.

In all the provinces through which he passed, having constantly repulsed every amorous overture of every species, being ever faithful to the princess of Babylon, though incessantly enraged at the king
of

of Egypt; this model of constancy at length arrived at the new capital of the Gauls. This city, like many others, had alternately submitted to barbarity, ignorance, folly, and misery. The first name it bore was Dirt and Mire; it then took that of Isis, from the worship of Isis, which had reached even here. Its first senate consisted of a company of watermen. It had long been in bondage, and submitted to the ravages of the heroes of the Seven Mountains; and some ages after, some other heroic thieves, who came from the farther banks of the Rhine, had seized upon its little lands.

Time, which changes all things, had formed it into a city, half of which was very noble and very agreeable, the other half somewhat barbarous and ridiculous: this was the emblem of its inhabitants. There were within its walls at least a hundred thousand people, who had no other employment than play and diversion. These idlers were the judges of those arts which the others cultivated. They were ignorant of all that passed at court; though they were only four short miles distant from it:—but it seemed to be at least six hundred thousand miles off. Agreeableness in company, gaiety and frivolity, formed the important and sole considerations of their lives: they were governed like children, who are extravagantly supplied with gewgaws to prevent their crying. If the horrors which had, two centuries before, laid waste their country, or those dreadful periods when one half of the nation massacred the other for sophisms, came upon the carpet, they, indeed, said, This was not well done; then they fell a-laughing, or singing of catches.

In proportion as the Idlers were polished, agreeable,

able, and amiable, it was observed there was a greater and more shocking contrast between them and those who were engaged in business.

Among the latter, or such as pretended so to be, there was a gang of melancholy fanatics, whose absurdity and knavery divided their character, whose appearance alone diffused misery, and who would have overturned the world, had they been able to gain a little credit. But the nation of Idlers, by dancing and singing, forced them into obscurity in their caverns, as the warbling birds drive the creaking bats back to their holes and ruins.

A smaller number of those who were occupied were the preservers of ancient barbarous customs, against which, nature terrified, loudly exclaimed; they consulted nothing but their worm-eaten registers. If they there discovered a foolish horrid custom, they considered it as a sacred law. It was from this vile practice of not daring to think for themselves, but extracting their ideas from the ruins of those times when no one thought at all, that in the metropolis of pleasure there still remained some shocking manners. Hence it was that there was no proportion between crimes and punishments. A thousand deaths were sometimes inflicted upon an innocent victim, to make him acknowledge a crime he had not committed.

The extravagancies of youth were punished with the same severity as murder or parricide. The Idlers screamed loudly at these exhibitions, and the next day thought no more about them, but were buried in the contemplation of some new fashion.

This people saw a whole age elapse, in which the fine arts attained a degree of perfection that far surpassed the most sanguine hopes: foreigners then repaired thither, as they did to Babylon, to admire

the great monuments of architecture, the wonders of gardening, the sublime efforts of sculpture and painting. They were charmed with a species of music that reached the heart without astonishing the ears.

True poetry, that is to say, such as is natural and harmonious, that which addresses the heart as well as the mind, was unknown to this nation before this happy period. New kinds of eloquence displayed sublime beauties. The theatres in particular re-echoed with master-pieces that no other nation ever approached. In a word, good taste prevailed in every profession, to that degree, that there were even good writers among the Druids.

So many laurels, that had branched even to the skies, soon withered in an exhausted soil. There remained but a very small number, whose leaves were of a pale dying verdure. This decay was occasioned by the facility of producing laziness preventing good productions, and by a satiety of the brilliant, and a taste for the whimsical. Vanity protected arts that brought back times of barbarity; and this same vanity, in persecuting real talents, forced them to quit their country; the hornets banished the bees.

There was scarce any real arts, scarce any real genius; merit now consisted in reasoning right or wrong upon the merit of the last age. The dauber of a sign-post criticised with an air of sagacity the works of the greatest painters; and the blotters of paper disfigured the works of the greatest writers. Ignorance and a bad taste had other daubers in their pay; the same things were repeated in a hundred volumes, under different titles. Every work was either a dictionary or a pamphlet. A Druid gazetteer wrote twice a week the obscure annals of an unknown people possessed with the devil, and celestial

celestial prodigies operated in garrets by little beggars of both sexes : other Ex-Druids, dressed in black, ready to die with rage and hunger, set forth their complaints in a hundred different writings, that they were no longer allowed to cheat mankind, this privilege being conferred on some goats clad in grey ; and some Arch-Druids were employed in printing defamatory libels.

Amazan was quite ignorant of all this, and even if he had been acquainted with it, he would have given himself very little concern about it, having his head filled with nothing but the princess of Babylon, the king of Egypt, and the inviolable vow he had made to despise all female coquetry, in whatever country his despair should drive him.

The gaping ignorant mob, whose curiosity exceeds all the bounds of nature and reason, for a long time thronged about his unicorns ; the more sensible women forced open the doors of his *hotel* to contemplate his person.

He at first testified some desire of visiting the court ; but some of the Idlers who constituted good company, and casually went thither, informed him that it was quite out of fashion, that times were greatly changed, and that all amusements were confined to the city. He was invited that very night to sup with a lady, whose sense and talents had reached foreign climes, and who had travelled in some countries through which Amazan had passed. This lady gave him great pleasure, as well as the society he met at her house. Here reigned a decent liberty, gaiety without tumult, silence without pedantry, and wit without asperity. He found that *good company* was not quite ideal, though the title was frequently usurped by pretenders. The next day he dined in a society far less amiable, but much more

voluptuous. The more he was satisfied with the guests, the more they were pleased with him. He found his soul soften and dissolve, like the aromatics of his country, which gradually melt in a moderate heat, and exhale in delicious perfumes.

After dinner he was conducted to a place of public entertainment which was enchanting; condemned, however, by the Druids, because it deprived them of their auditors, which the most excited their jealousy. The representation here consisted of agreeable verses, delightful songs, dances which expressed the movements of the soul, and perspectives that charmed the eye in deceiving it. This kind of pastime, which included so many kinds, was known only under a foreign name; it was called an *Opera*, which formerly signified, in the language of the Seven Mountains, work, care, occupation, industry, enterprize, business. This business enchanted him. A female singer, in particular, charmed him by her melodious voice, and the graces that accompanied her: this girl of *business*, after the performance, was introduced to him by his new friends. He presented her with a handful of diamonds; for which she was so grateful, that she could not leave him all the rest of the day. He supped with her, and during the repast he forgot his sobriety; and after the repast he also forgot his vow of being ever insensible to beauty, and all the blandishments of coquetry. What an instance of human frailty!

The beautiful princess of Babylon arrived at this juncture, with her phoenix, her chamber-maid Irla, and her two hundred Gangaridian cavaliers mounted on their unicorns. It was a long while before the gates were opened. She immediately asked, If the handsomest, the most courageous, the most

most sensible, and the most faithful of men was still in that city? The magistrates readily concluded that she meant Amazan. She was conducted to his *hotel*.—How great was the palpitation of her heart! the powerful operation of the tender passion; her whole soul was penetrated with inexpressible joy, to see once more in her lover the model of constancy. Nothing could prevent her entering his chamber; the curtains were open; and she saw the beautiful Amazan sleeping in the arms of a handsome *brunette*. They both stood in great need of rest.

Formosanta expressed her grief with such screams as made the house echo, but which could neither wake her cousin nor the girl of *business*. She swooned into the arms of Irla. As soon as she had recovered her senses, she retired from this fatal chamber with grief blended with rage. Irla gained intelligence of the young lady who passed such sweet hours with the handsome Amazan. Irla was told she was a girl of *business*, very complaisant, who united to her other talents that of singing very gracefully. Oh! just heaven, oh powerful Oromades! cried the beautiful princess of Babylon bathed in tears, By whom, and for whom am I thus betrayed? He that could reject for my sake so many princesses, to abandon me for a strolling Gaul! No—I can never survive this affront.

Madam, said Irla to her, this is the disposition of all young people, from one end of the world to the other; were they enamoured with a beauty descended from heaven, they would at certain moments be unfaithful to her for the sake of an ale-house girl.

It is done, said the princess, I will never see him again whilst I live: let us depart this instant, and let the unicorns be harnessed. The phoenix conjured

jured her to stay at least till Amazan awoke, and he might speak to him. He does not deserve it, said the princess; you would cruelly offend me; he would think that I had desired you to reproach him, and that I am willing to be reconciled to him: if you love me, do not add this injury to the insult he has offered me. The phoenix, who after all owed his life to the daughter of the king of Babylon, could not disobey her. She set out with all her attendants. Whither are you going, Madam? said Irla to her: I do not know, replied the princess; we will take the first road we find; provided I fly from Amazan for ever, I am contented. The phoenix, who was wiser than Formosanta, because he was divested of passion, consoled her upon the road. He gently remonstrated to her that it was shocking to punish one's self for the faults of another; that Amazan had given her proofs sufficiently striking and numerous of his fidelity; so that she should forgive him for having forgot himself for one moment; that this was the only one, in which he had been wanting of the grace of Orosmales; that it would render him only the more constant in love and virtue for the future; that the desire of expiating his fault would raise him beyond himself; that it would be the means of increasing her happiness; that many great princesses before her had forgiven such slips, and had no reason to be sorry afterwards: and he was so thoroughly possessed of the art of persuasion, that Formosanta's mind grew more calm and peaceable; she was now sorry she had set out so soon; she thought her unicorns went too fast, but she did not dare return: great was the conflict between her desire of forgiving and that of shewing her rage, between her love and vanity.—However, her unicorns pursued their pace; and she traversed the

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the world, according to the prediction of her father's oracle.

When Amazan awoke, he was informed of the arrival and departure of Formosanta and the phoenix: He was informed of the rage and distraction of the princess; that she had sworn never to forgive him. Then, said he, there is nothing left for me to do, but follow her, and kill myself at her feet.

The report of this adventure drew together his festive companions, who all remonstrated to him, that he had much better stay with them; that nothing could equal the pleasant life they led in the center of arts and peaceable delicate voluptuousness; that many strangers, and even kings, had preferred such an agreeable enchanting repose, to their country and their thrones: moreover, his vehicle was broke, and that another was making for him according to the newest fashion; that the best tailor of the whole city had already cut out for him a dozen suits in the last taste; that the most vivacious and most amiable ladies in the whole city, at whose houses dramatic performances were represented, had each appointed a day to give him a regale. The girl of business was in the mean while drinking her chocolate at her toilet, laughing, singing, and ogling the beautiful Amazan, who by this time perceived she had no more sense than a goose.

A sincerity, cordiality, and frankness as well as magnanimity and courage, constituted the character of this great prince; he related his travels and misfortunes to his friends. They knew that he was cousin-german to the princess; they were informed of the fatal kiss she had given the king of Egypt. Such little tricks, said they, are forgiven between relations, otherwise one's whole life would pass

pass in perpetual uneasiness. Nothing could shake his design of pursuing Formosanta; but his carriage was not ready, and he was compelled to remain three days among the Idlers, in feasting and pastimes: he, at length, took his leave of them, in embracing them, and making them accept of the diamonds of his country that were the best mounted, and recommending to them a constant pursuit of frivolity and pleasure, since they were thereby more agreeable and happy. The Germans, said he, are the grey-heads of Europe; the people of Albion are men formed; the inhabitants of Gaul are the children, and I love to play with children.

§ 11.

His guides had no difficulty in following the route the princess had taken; there was nothing else talked of but her and her large bird. All the inhabitants were still in a state of fascination. The people of Dalmatia and the Mark of Ancona were lately surprised in a manner less agreeable, when they saw a house fly in the air; the banks of the Loire, of the Dordogne, the Garonne, and the Gironde, still echoed with acclamations.

When Amazan reached the foot of the Pyrenees, the magistrates and Druids of the country made him dance whether he would or not, a *Tambourin*; but as soon as he cleared the Pyrenees, nothing presented itself that was either gay or joyous. If he here and there heard a peasant sing, it was a doleful ditty: the inhabitants stalked with much gravity, having a few strung beads and a girted poniard. The nation, clothed in black, appeared to be in mourning. If Amazan's servants asked passengers any questions, they were answered by signs;

signs; if they went into an inn, the host acquainted his guests in three words, that there was nothing in the house; but that the things they so pressing-ly wanted, might be fetched a few miles off.

When those votaries to taciturnity were asked if they had seen the beautiful princess of Babylon pass, they answered with less brevity than usual, We have seen her; she is not so handsome; there are no beauties that are not tawny; she displays a bosom of alabaster, which is the most disgusting thing in the world, and which is scarce known in our climate.

Amazan advanced towards the province watered by the Betis. The Tyrians had not discovered this country above twelve thousand years, about the time they discovered the great Atlantide Isle, inundated so many centuries after. The Tyrians cultivated Betica, which the natives of the country had never done, being of opinion that it was not their place to meddle with any thing, and that their neighbours the Gauls should come and cultivate their lands. The Tyrians had brought with them some Palestines, who, from that time, wandered through every clime where money was to be got. The Palestines, by extraordinary usury, at fifty per cent. had possessed themselves of almost all the riches of the country. This made the people of Betica imagine the Palestines were forcerers; and all those who were accused of witchcraft were burnt without mercy by a company of Druids, who were called the Inquisitors, or the *Anthropokaies*. These priests immediately put them in a masquerade habit, seized upon their effects, and devoutly repeated the Palestines own prayers, whilst they were baking by a slow fire, *por l'amor de Dios*.

The princess of Babylon alighted in that city
VOL. I. O O which

which has since been called Sevilla. Her design was to embark upon the Betis to return by Tyre to Babylon, and see again king Belus her father; and forget, if possible, her perfidious lover, or at least to ask him in marriage. She sent for two Palestines, who transacted all the business of the court. They were to furnish her with three ships. The phoenix made all the necessary contracts with them, and settled the price after some little dispute.

The hostess was a great devotee, and her husband, who was no less religious, was a Familiar; that is to say, a spy of the Druid Inquisitors *Anthropomorphites*. He failed not to inform them, that in his house was a Sorceress and two Palestines, who were entering into a compact with the devil, disguised like a large gilt bird. The Inquisitors having learned that the lady was possessed of a large quantity of diamonds, swore point blank that she was a Sorceress: they waited till night to imprison the two hundred cavaliers and the unicorns, which slept in very extensive stables; for the Inquisitors are cowards.

Having strongly barricaded the gates, they seized the princess and Irla; but they could not catch the phoenix, who flew away with great swiftness; he did not doubt of meeting with Amazan upon the road from Gaul to Sevilla.

He met him upon the frontiers of Betica, and acquainted him with the disaster that had befallen the princess. Amazan was struck speechless with rage; he armed himself with a steel cuirass damascined with gold, a lance twelve feet long, two javelins, and an edged sword called the Thunderer, which at one single stroke would rend trees, rocks, and Druids: he covered his beautiful head with a golden casque, ~~bladed~~ with heron and ostrich feathers.

thers.... This was the ancient armour of Magog, which his sister Aldea gave him when upon his journey in Scythia. The few attendants he had with him all mounted their unicorns.

Amazan, in embracing his dear phoenix, uttered only these melancholy expressions: I am guilty! Had I not slept with a girl of *business* in the city of the Idlers, the princess of Babylon would not have been in this alarming situation; let us fly to the *Anthropokaies*. He presently entered Sevilla. Fifteen hundred Alguazils guarded the gates of the inclosure in which the two hundred Gangarids and their unicorns were shut up, without being allowed any thing to eat: all the necessary preparations were making for the sacrifice of the princess of Babylon, her chamber-maid Irla, and the two rich Palestines.

The high *Anthropokaie*, surrounded by his subaltern *Anthropokaies*, was already seated upon his sacred tribunal: a crowd of Sevillians, wearing strung beads at their girdles, joined their two hands without uttering a syllable; when the beautiful Princess, Irla, and the two Palestines, were brought forth with their hands tied behind their back, and dressed in masquerade habits.

The phoenix entered the prison by a dormer window, whilst the Gangarids had begun to break open the doors. The invincible Amazan shattered them without. They sallied forth all armed upon their unicorns, and Amazan put himself at their head. He had no difficulty in overthrowing the Alguazils, the Familiars, or the priests called *Anthropokaies*; each unicorn pierced dozens at a time. The thundering Amazan cut to pieces all he met; the people flew away in black cloaks and dirty frize, always

keeping fast hold of their blest beads *por l'amor de Dias*.

Amazan collared the high Inquisitor upon his tribunal, and threw him upon the pile, which was prepared about forty paces distant; and he also cast upon it the other Inquisitors, one after the other. He then prostrated himself at Formosanta's feet. Ah! how amiable are you, said she; and how I should adore you, if you had not been faithless to me with a girl of *business*!

Whilst Amazan was making his peace with the princess, whilst his Gangarids cast upon the pile the bodies of all the *Anthropokaies*, and the flames ascended to the clouds, Amazan saw an army that approached him at a distance. An aged monarch with a crown upon his head advanced upon a car, drawn by eight mules, harnessed with ropes; an hundred other cars followed. They were accompanied by grave looking men in black cloaks or frize, mounted upon very fine horses; a multitude of people, with greasy hair, followed silently on foot.

Amazan immediately drew up his Gangarids about him, and advanced with his lance couched. As soon as the king perceived him, he took off his crown, alighted from his car, and embraced Amazan's stirrup, saying to him: Man, sent by the gods, you are the avenger of human kind, the deliverer of my country. These sacred monsters, of which you have purged the earth, were my masters, in the name of the Old Man of the Seven Mountains: I was forced to suffer their criminal power. My people would have deserted me, if I had only been inclined to moderate their abominable crimes. From this moment I breathe, I reign, and am indebted to you for it.

He

He afterwards respectfully kissed Formosanta's hand, and entreated her to get into his coach (drawn by six mules) with Amazan, Irla, and the phoenix. The two Palestine bankers, who still remained prostrate on the ground through fear and acknowledgment, now raised their heads; and the troop of unicorns followed the king of Betica into his palace.

As the dignity of a king who reigned over a people of characteristic brevity, required that his mules should go at a very slow pace, Amazan and Formosanta had time to relate to him their adventures. He also conversed with the phoenix, admiring and frequently embracing him. He easily comprehended how brutal and barbarous the people of the West should be considered, who ate animals, and did not understand their language; that the Gangarids alone had preserved the nature and dignity of primitive man; but he particularly agreed, that the most barbarous of mortals were the *Anthropokaies*, of whom Amazan had just purged the earth. He incessantly blessed and thanked him. The beautiful Formosanta had already forgot the girl of *business*, and had her soul filled with nothing but the valour of the hero who had preserved her life. Amazan being acquainted with the innocence of the embrace she had given the king of Egypt, and the resurrection of the phoenix, tasted the purest joy, and was intoxicated with the most violent love.

They dined at the palace, but had a very indifferent repast. The cooks of Betica were the worst in Europe. Amazan advised the king to send for some from Gaul. The king's musicians performed, during the repast, that celebrated air which has since
been

been called *the Follies of Spain*. After dinner matters of business came upon the carpet.

The king enquired of the handsome Amazan, the beautiful Formosanta, and the charming phoenix, what they proposed doing. For my part, said Amazan, my intention is to return to Babylon, of which I am the presumptive heir, and to request of my uncle Belus my cousin-german, the incomparable Formosanta, unless she would rather chuse to live with me among the Gangarids.

My design certainly is, said the princess, never to separate from my cousin-german. But I imagine he will agree with me, that I should return first to my father, because he only gave me leave to go upon a pilgrimage to Bassora, and I have wandered all over the world. For my part, said the phoenix, I will every where follow these two tender generous lovers.

You are in the right, said the king of Betica; but your return to Babylon is not so easy as you may imagine. I receive daily intelligence from that country by Tyrian ships, and my Palestine bankers, who keep a correspondence with all the people of the earth. The people are all in arms towards the Euphrates and the Nile. The king of Scythia claims the inheritance of his wife, at the head of three hundred thousand warriors on horseback. The kings of Egypt and India are also laying waste the banks of the Tygris and the Euphrates, each at the head of three hundred thousand men, to revenge themselves for being laughed at. Whilst the king of Egypt is absent from his country, his foe the king of Ethiopia is ravaging Egypt with three hundred thousand men; and the king of Babylon has as yet only six hundred thousand men to defend himself.

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I acknowledge to you, continued the king, when I hear of those prodigious armies which are disembogued from the East, and their astonishing magnificence; when I compare them to my trifling bodies of twenty or thirty thousand soldiers, which it is so difficult to clothe and nourish; I am inclined to think the Eastern subsisted long before the Western hemisphere. It should seem that we sprung only yesterday from chaos and barbarity.

Sire, said Amazan, the last comers frequently outstrip those who first began the career. It is thought in my country that man was first created in India; but this I am not certain of.

And, said the king of Betica to the phoenix, what do you think? Sire, replied the phoenix, I am as yet too young, to have any knowledge concerning antiquity. I have lived only about twenty-seven thousand years; but my father, who had lived five times that age, told me he had learnt from his father, that the countries of the East had always been more populous and richer than the others. It had been transmitted to him from his ancestors, that the generation of all animals had begun upon the banks of the Ganges. For my part, said he, I have not the vanity to be of this opinion. I cannot believe that the foxes of Albion, the marmots of the Alps, and the wolves of Gaul, are descended from my country: in the like manner, I do not believe that the firs and oaks of your country descended from the palm and cocoa trees of India.

But whence are we descended, then? said the king, I do not know, said the phoenix; all I want to know is, whither the beautiful princess of Babylon and my dear Amazan may repair. I very much question, said the king, whether with his two hundred unicorns he will be able to destroy so many

ny armies of three hundred thousand men each. Why not ? said Amazan.

The king of Betica felt the force of this sublime question, Why not ? but he imagined sublimity alone was not sufficient against innumerable armies. I advise you, said he, to seek the king of Ethiopia ; I am related to that black prince through my Palestines. I will give you recommendatory letters to him : as he is at enmity with the king of Egypt, he will be but too happy to be strengthened by your alliance. I can assist you with two thousand sober brave men ; and it will depend upon yourself to engage as many more of the people who reside, or rather skip about the foot of the Pyrenees, and who are called Vasques or Vascons. Send one of your warriors upon an unicorn with a few diamonds, there is not a Vascon that will not quit the castle, that is, the thatched cottage of his father, to serve you. They are indefatigable, courageous, and agreeable ; and whilst you wait their arrival, we will give your festivals, and prepare your ships. I cannot too much acknowledge the service you have done me.

Amazan enjoyed the happiness of having recovered Formosanta, and tasted in tranquillity her conversation, and all the charms of reconciled love, which are almost equal to growing passion.

A troop of proud joyous Vascons soon arrived, dancing a tambourin. The other haughty grave troop of Beticans were ready. The old sun-burnt king tenderly embraced the two lovers ; he sent great quantities of arms, beds, chests, boards, black cloaths, onions, sheep, fowls, flour, and particularly garlic, on board the ships, in wishing them a happy voyage, invariable love, and many victories.

The fleet approached the shore, where it is said that

that many ages after, the Phœnician lady Dido, sister to one Pygmalion, and wife to one Sicheus, having left the city of Tyre, came and founded the superb city of Carthage, in cutting a bull's hide into thongs, according to the testimony of the gravest authors of antiquity, who never related fables, and according to the professors who have written for young boys; though, after all, there never was a person at Tyre named Pygmalion; Dido, or Sicheus, which names are entirely Greek; and though, in fine, there was no king in Tyre in those times.

Proud Carthage was not then a sea-port; there were at that time only a few Numidians there, who dried fish in the sun. They coasted along Bizacenes, the Syrthes, the fertile banks where since arose Cyrene and the great Chersonese.

They at length arrived towards the first mouth of the sacred Nile. It was at the extremity of this fertile land that the Ships of all commercial nations were already received in the port of Canope, without knowing whether the god Canope had founded this port, or whether the inhabitants had manufactured the god; whether the star Canope had given its name to the city, or whether the city had bestowed it upon the star: all that was known of this matter was, the city and the star were both very ancient; and this is all that can be known of the origin of things, of what nature soever they may be.

It was here that the king of Ethiopia, having ravaged all Egypt, saw the invincible Amazan and the adorable Formosanta come on shore. He took one for the god of war, and the other for the goddess of beauty. Amazan presented to him the letter of recommendation from the king of Spain. The

king of Ethiopia immediately entertained them with some admirable festivals, according to the indispensable custom of heroic times. They then conferred about their expedition to exterminate the three hundred thousand men of the king of Egypt, the three hundred thousand of the emperor of the Indies, and the three hundred thousand of the great Kan of the Scythians, who laid siege to the immense, proud, voluptuous city of Babylon.

The two hundred Spaniards whom Amazan had brought with him, said, that they had nothing to do with the king of Ethiopia's succouring Babylon; that it was sufficient their king had ordered them to go and deliver it; and that they were formidable enough for this expedition.

The Vascons said, they had performed many other exploits; that they would alone defeat the Egyptians, the Indians, and the Scythians; and that they would not march with the Spaniards unless these were in the rear-guard.

The two hundred Gangarids could not refrain from laughing at the pretensions of their allies, and they maintained, that with only one hundred unicorns they could put to flight all the kings of the earth. The beautiful Formosanta appeased them by her prudence, and by her enchanting discourse. Amazan presented to the black monarch his Gangarids, his unicorns, his Spaniards, his Vascons, and his beautiful bird.

Every thing was soon ready to march by Memphis, Heliopolis, Arsinoe, Petra, Artemitis, Sora, and Apameus, to attack the three kings, and to prosecute this memorable war, before which all the wars ever waged by man, were nothing more than mere cock-fights,

Every

Every one knows how the king of Ethiopia became enamoured with the beautiful Formosanta, and how he surprized her in bed when a gentle sleep closed her long eye lashes. We remember that Amazan, a witness of this spectacle, thought he saw day and night in bed together. It is no secret that Amazan, enraged at the insult, drew his thundring sword, with which he cut off the perverse head of the insolent negro, and drove all the Ethiopians out of Egypt.---Are not these prodigies written in the book of the Chronicles of Egypt? Fame has with her hundred tongues proclaimed the victories he gained over the three kings with his Spaniards, his Vafcons, and his unicorns. He restored the beautiful Formosanta to her father. He set at liberty all his mistress's train, whom the king of Egypt had reduced to slavery. The great Kan of the Scythians declared himself his vassal; and his marriage was confirmed with princess Aldea. The invincible and generous Amazan, acknowledged the heir of the kingdom of Babylon, entered the city in triumph with the phoenix, in the presence of a hundred tributary kings. The festival of his marriage far surpassed that which king Belus had given. The bull Apis was served up roasted at table. The kings of Egypt and India were cup-bearers to the married pair; and these nuptials were celebrated by five hundred capital poets of Babylon.

Oh! Muses, who are constantly invoked at the beginning of a work, I only implore you at the end. It is needless to reproach me with saying grace, without having said *benedicite*. But, Muses! you will not be less my patronesses. Prevent, I beseech you, any supplemental scribblers spoiling,

by their fables, the truths which I have taught mortals in this faithful narrative; in the manner they have falsified *Candide*, *L'Ingenu*, and the chaste adventures of the chaste Jane, which have been disfigured by an Ex-Capuchin, in verses worthy of Capuchins, in the Batavian editions. May they not do this injury to my typographer, who has a numerous family, and who is scarce capable to obtain types, paper, and ink.

Oh! Muses, impose silence upon the detestable Coge, chattering professor of the college of Mazarin, who, not contented with the moral discourses of Belisarius and the emperor Justinian, has written vile defamatory libels against these two great men.

Gag that pedant Larcher, who, tho' entirely ignorant of the ancient Babylonian tongue, without ever having travelled, as I have, upon the banks of the Euphrates and the Tigris, has had the impudence to maintain, that the beautiful Formosanta, daughter to the greatest king in the world, and princess Aldea, and all the women of this respectable court, prostituted themselves to the grooms of Asia for money, in the great temple of Babylon. This college libertine, the declared foe of you and shame, accuses the beautiful Egyptians of Mendes, of being enamoured with nothing but goats; secretly proposing to himself, from this example, to make a tour to Egypt, and have some agreeable intrigues.

Being as little acquainted with modern history as antiquity, he insinuates, in order to ingratiate himself with some old dowager, that our incomparable Ninon lay at the age of fourscore, with the Abbe Gedouin, member of the French academy, and that

that of Inscriptions and Belles Lettres. He never heard of the Abbe Chateaneuf, whom he takes for the Abbe Gedouin. He is as little acquainted with Ninon as he is with the ladies of Babylon.

Muses, daughters of heaven, your foe Larcher goes still farther; he pens long eulogiums in favour of pederasty, and has the insolence to say, that all the Bambins of my country are addicted to this infamous practice. He thinks to escape by encreasing the number of the guilty.

Chaste and noble Muses, who equally detest pederasty, and pederasty, protect me against M. Larcher!

And you, Mr Aliboron, who call yourself Freron, as you formerly did a Jesuit; you, whose Parnassus is sometimes at the *Biffetre*, and sometimes at the corner alehouse; you, who have received so much justice upon all the stages of Europe, in the decent comedy of the *Ecoffaise*; you, the worthy son of the priest Desfontaines, the offspring of his amours with those beautiful children who carry an iron, and are blind-folded like the son of Venus, and who like him fly into the air, though they never go beyond the tops of chimneys; my dear Aliboron, for whom I always entertained so much affection, and who made me laugh for a month incessantly at the time of the representation of the *Ecoffaise*; I recommend to you my Princess of Babylon: say every thing you can against it, that it may be read.

I shall not here forget you, Ecclesiastical Gazetteer, illustrious orator of the *Convulsionnaires*, father of the church founded by the Abbe Becherand and Abraham Chaumeix; fail not to say in your writings, equally pious, eloquent, and sensible that the Princess of Babylon is a heretic, a deist, and an athiest.

atheist. But above all, endeavour to prevail upon the Sieur Riballier to have the Princess of Babylon condemned by the Sorbonne: you will, thereby, afford my bookseller much pleasure, to whom I have given this little history for his new year's gift.

MEMNON

MEMNON the PHILOSOPHER ;

OR,

HUMAN WISDOM.

MEMNON one day took it into his head to become a great philosopher. There are few men who have not, at some time or other, conceived the same wild project. Says Memnon to himself, To be a perfect philosopher, and of course to be perfectly happy, I have nothing to do but to divest myself entirely of passions ; and nothing is more easy, as every body knows. In the first place, I will never be in love ; for, when I see a beautiful woman, I will say to myself, These cheeks will one day grow wrinkled, these eyes be encircled with vermilion, that bosom become flabby and pendant, that head bald and palsied. Now I have only to consider her at present in imagination, as she will afterwards appear ; and certainly a fair face will never turn my head.

In the second place, I will be always temperate. It will be in vain to tempt me with good cheer, with delicious wines, or the charms of society. I will have only to figure to myself the consequences of excess, an aching head, a loathing stomach, the loss of reason, of health, and of time : I will then only eat to supply the waste of nature ; my health will be always equal, my ideas pure and luminous. All
this

this is so easy that there is no merit in accomplishing it.

But, says Memnon, I must think a little of how I am to regulate my fortune : why, my desires are moderate, my wealth is securely placed with the Receiver General of the finances of Nineveh : I have wherewithal to live independent ; and that is the greatest of blessings. I shall never be under the cruel necessity of dancing attendance at court ; I will never envy any one, and nobody will envy me : still all this is easy. I have friends, continued he, and I will preserve them, for we shall never have any difference ; I will never take amiss any thing they may say or do ; and they will behave in the same way to me.—There is no difficulty in all this.

Having thus laid his little plan of philosophy in his closet, Memnon put his head out of the window. He saw two women walking under the plane-trees near his house. The one was old, and appeared quite at her ease. The other was young, handsome, and seemingly much agitated : she sighed, she wept, and seemed on that account still more beautiful. Our philosopher was touched, not, to be sure, with the beauty of the lady, (he was too much determined not to feel any uneasiness of that kind) but with the distress which he saw her in.—He came down stairs and accosted the young Ninevite in the design of consoling her with philosophy. That lovely person related to him, with an air of the greatest simplicity, and in the most affecting manner, the injuries she sustained from an imaginary uncle ; with what art he had deprived her of some imaginary property, and of the violence which she pretended to dread from him. You appear to me (said she) a man of such wisdom, that if you will
con-

condescend to come to my house and examine into my affairs, I am persuaded you will be able to draw me from the cruel embarrassment I am at present involved in." Memnon did not hesitate to follow her, to examine her affairs philosophically, and to give her sound counsel.

The afflicted lady led him into a perfumed chamber, and politely made him sit down with her on a large sofa, where they both placed themselves opposite to each other, in the attitude of conversation, their legs crossed; the one eager in telling her story, the other listening with devout attention. The lady spoke with downcast eyes, whence there sometimes fell a tear, and which, as she now and then ventured to raise them, always met those of the sage Memnon. Their discourse was full of tenderness, which redoubled as often as their eyes met. Memnon took her affairs exceedingly to heart, and felt himself every instant more and more inclined to oblige a person so virtuous and so unhappy.—By degrees, in the warmth of conversation, they ceased to sit opposite; they drew nearer; their legs were no longer crossed. Memnon counselled her so closely, and gave her such tender advices, that neither of them could talk any longer of business, nor well knew what they were about.

At this interesting moment, as may easily be imagined, who should come in but the uncle; he was armed from head to foot, and the first thing he said was, that he would immediately sacrifice, as was just, the sage Memnon and his niece; the latter, who made her escape, knew that he was well enough disposed to pardon, provided a good round sum were offered to him. Memnon was obliged to purchase his safety with all he had about him. In those days people were happy in getting so easily

quit. America was not then discovered, and distressed ladies were not nearly so dangerous as they are now.

Memnon, covered with shame and confusion, got home to his own house: there he found a card inviting him to dinner with some of his intimate friends. If I remain at home alone, said he, I shall have my mind so occupied with this vexatious adventure, that I shall not be able to eat a bit, and I shall bring upon myself some disease. It will therefore be prudent in me to go to my intimate friends, and partake with them of a frugal repast. I shall forget, in the sweets of their society, the folly I have this morning been guilty of. Accordingly he attends the meeting; he is discovered to be uneasy at something, and he is urged to drink and banish care. A little wine, drunk in moderation, comforts the heart of god and man: so reasons Memnon the philosopher, and he becomes intoxicated. After the repast, play is proposed. A little play, with one's intimate friends, is a harmless pastime:-- he plays and loses all that is in his purse, and four times as much on his word. A dispute arises on some circumstance in the game, and the disputants grow warm: one of his intimate friends throws a dicebox at his head, and strikes out one of his eyes. The philosopher Memnon is carried home to his house, drunk and penniless, with the loss of an eye.

He sleeps out his debauch, and when his head has got a little clear, he sends his servant to the Receiver-General of the finances of Nineveh to draw a little money to pay his debt of honour to his intimate friends. The servant returns and informs him, that the Receiver-General had that morning been declared a fraudulent bankrupt, and that

that by this means an hundred families are reduced to poverty and despair. Memnon, almost beside himself, puts a plaster on his eye and a petition in his pocket, and goes to court to solicit justice from the king against the bankrupt. In the saloon he meets a number of ladies, all in the highest spirits, and sailing along with hoops four and twenty feet in circumference. One of them, who knew him a little, eyed him askance, and cried aloud, "Ah! what a horrid monster!" Another, who was better acquainted with him, thus accosts him, "Good-morrow, Mr Memnon, I hope you are very well, Mr Memnon: La! Mr Memnon, how did you lose your eye? and turning upon her heel, she tripped away without waiting an answer. Memnon hid himself in a corner, and waited for the moment when he could throw himself at the feet of the monarch. That moment at last arrived. Three times he kissed the earth, and presented his petition. His gracious majesty received him very favourably, and referred the paper to one of his satraps, that he might give him an account of it. The satrap takes Memnon aside, and says to him with a haughty air and satyrical grin, "Hark ye, you fellow with the one eye, you must be a comical dog indeed, to address yourself to the king rather than to me; and still more so, to dare to demand justice against an honest bankrupt, whom I honour with my protection, and who is nephew to the waiting-maid of my mistress. Proceed no further in this business, my good friend, if you wish to preserve the eye you have left."

Memnon having thus, in his closet, resolved to renounce women, the excesses of the table, play and quarreling, but especially having determined never to go to court, had been in the short space of four

and twenty hours duped and robbed by a gentle dame, had got drunk, had gamed, had been engaged in a quarrel, had got his eye knocked out, and had been at court, where he was sneered at and insulted.

Petrified with astonishment, and his heart broken with grief, Memnon returns homeward in despair. As he was about to enter his house, he is repulsed by a number of officers who are carrying off his furniture for the benefit of his creditors; he falls down almost lifeless under a plane tree. There he finds the fair dame of the morning, who was walking with her dear uncle; and both set up a loud laugh on seeing Memnon with his plaster. The night approached, and Memnon made his bed on some straw near the walls of his house. Here the ague seized him, and he fell asleep in one of the fits, when a celestial spirit appeared to him in a dream.

It was all resplendent with light; it had six beautiful wings, but neither feet, nor head, nor tail, and could be likened to nothing. "What art thou?" said Memnon. "Thy good genius," replied the spirit. "Restore to me then my eye, my health, my fortune, my reason," said Memnon; and he related how he had lost them all in one day.—

"These are adventures which never happen to us in the world we inhabit," said the spirit. "And what world do you inhabit?" said the man of affliction. "My native country," replied the other, "is five hundred millions of leagues distant from the sun, in a little star near Sirius, which you see from hence." "Charming country!" said Memnon: "And are there indeed with you no jades to dupe a poor devil, no intimate friends that win his money and knock out an eye to him, no fraudulent bankrupts, no satraps, that make a jest of you while they

they refuse you justice?" "No," said the inhabitant of the star, "we have nothing of what you talk of; we are never duped by women, because we have none among us; we never commit excesses at table, because we neither eat nor drink; we have no bankrupts, because with us there is neither silver nor gold; our eyes cannot be knocked out, because we have not bodies in the form of yours; and satraps never do us injustice, because in our world we are all equal." "Pray, my Lord," then said Memnon, "without women and without eating how do you spend your time?" "In watching," said the genius, "over the other worlds that are entrusted to us; and I am now come to give you consolation." "Alas!" replied Memnon, "why did you not come yesterday to hinder me from committing so many indiscretions?" "I was with your elder brother Hassan," said the celestial being. "He is still more to be pitied than you are. His most gracious Majesty, the Sultan of the Indies, in whose court he has the honour to serve, has caused both his eyes to be put out for some small indiscretion; and he is now in a dungeon, his hands and feet loaded with chains." "'Tis a happy thing truly," said Memnon, "to have a good genius in one's family, when out of two brothers one is blind of an eye, the other blind of both; one stretched upon straw, the other in a dungeon." "Your fate will soon change," said the animal of the star. "It is true, you will never recover your eye but, except that, you may be sufficiently happy if you never again take it into your head to be a perfect philosopher." "Is it then impossible?" said Memnon. "As impossible as to be perfectly wise, perfectly strong, perfectly powerful, perfectly happy. We ourselves are very far from it. There
is

is a world indeed where all this takes place ; but, in the hundred thousand millions of worlds dispersed over the regions of space, every thing goes on by degrees. There is less philosophy and less enjoyment in the second than in the first, less in the third than in the second, and so forth till the last in the scale, where all are completely fools." "I am afraid," said Memnon, "that our little terraqueous globe here is the madhouse of those hundred thousand millions of worlds, of which your Lordship does me the honour to speak." "Not quite," said the spirit, "but very nearly : every thing must be in its proper place." "But are those poets and philosophers wrong, then, who tell us that every thing is for the best?" "No, they are right, when we consider things in relation to the gradation of the whole universe." "Oh ! I shall never believe it till I recover my eye again," said the poor Memnon.

PLA.

PLATO'S DREAM.

PLATO was a great dreamer, as many others have been since his time. He dreamt that mankind were formerly double; and that, as a punishment for their crimes, they were divided into male and female.

He undertook to prove that there can be no more than five perfect worlds, because there are but five regular mathematical bodies. His republic was one of his principal dreams. He dreamt, moreover, that watching arises from sleep, and sleep from watching; and that a person who should attempt to look at an eclipse, otherwise than in a pail of water, would infallibly lose his sight. Dreams were, at that time, in great reputation.

Here follows one of his dreams, which is not one of the least interesting. He thought that the great Demiurgos, the eternal geometer, having peopled the immensity of space with innumerable globes, was willing to make a trial of the knowledge of the genii who had been witnesses of his works. He gave to each of them a small portion of matter to arrange, nearly in the same manner as Phidias and Zeuxis would have given their scholars a statue to
carve,

carve, or a picture to paint, if we may be allowed to compare small things to great.

Demogorgon had for his lot the lump of mould, which we call the Earth; and having formed it, such as it now appears, he thought he had executed a master-piece. He imagined he had silenced Envy herself, and expected to receive the highest panegyrics, even from his brethren: but how great was his surprise, when, at his next appearing among them, they received him with a general hiss.

One among them, more satirical than the rest, accosted him thus: "Truly you have performed mighty feats! you have divided your world into two parts; and, lest the one should have any communication with the other, you have carefully placed a vast collection of waters between the two hemispheres. The inhabitants must perish with cold under both your poles, and be scorched to death under the line. You have, in your great prudence, formed immense deserts of sands, for all who travel over them to die with hunger and thirst. I have no fault to find with your cows, your sheep, your cocks, and your hens; but can never be reconciled to your serpents and your spiders. Your onions and your artichokes are very good things, but I cannot conceive what whim took you in the head to scatter such an heap of poisonous plants over the face of your earth, unless it was to poison its inhabitants. Moreover, if I am not mistaken, you have created about thirty different kinds of monkeys, a still greater number of dogs, and only four or five species of the human race. It is true, indeed, you have bestowed on the latter of these animals a somewhat, by you called Reason; but, in truth, this same reason is a very ridiculous thing, and borders very near upon folly. Besides,
you

you do not seem to have shown any very great regard to this two-legged creature, seeing you have made him with so few means of defence; subjected him to so many disorders, and provided him with so few remedies; and formed him with such a multitude of passions, and so small a portion of wisdom or prudence to resist them. You certainly was not willing that there should remain any great number of these animals on the earth at once; for, without reckoning the dangers to which you have exposed them, you have so ordered matters, that, taking every day through the year, the small-pox will regularly carry off the tenth part of the species, and its sister malady will taint the springs of life in the nine remaining parts; and then, as if this was not sufficient, you have so disposed things, that one-half of those who survive will be occupied in going to law with each other, or cutting one another's throats. Now, they must doubtless have infinite obligations to you, and it must be owned you have executed a master-piece."

Demogorgon blushed: he was sensible there was much moral and physical evil in this affair; but still he insisted there was more good than ill in it. "It is an easy matter to find fault, good folks!" said the genii; "but do you imagine it is so easy to form an animal, who, having the gift of reason and free-will, shall not sometimes abuse his liberty? Do you think, that, in rearing between nine and ten thousand different plants, it is so easy to prevent some few from having noxious qualities? Do you suppose, that with a certain quantity of water, sand, and mud, you could make a globe that should have neither seas nor deserts? As to you, my sneering friend, I think you have just finished the planet Mars. Let us see now what figure you make with

your two great belts, and your long nights, without a moon to enlighten them. Let us examine your world, and see whether the inhabitants you have made are exempt from follies or diseases."

Accordingly the genii fell to examining the planet Mars, when the laugh went strongly against the laugher. The serious genii who had made the planet Saturn, did not escape without his share of censure, and his brother operators, the makers of Jupiter, Mercury, and Venus, had each in their turns some reproaches to undergo.

Several large volumes, and a great number of pamphlets, were written on this occasion; smart sayings and witty repartees flew about on all sides; they railed against and ridiculed each other; and, in short, the disputes were carried on with all the warmth of party heat, when the eternal Demiurgós thus imposed silence on them all: "In your several performances there is both good and bad, because you have a great share of understanding, but at the same time fall short of perfection. Your works will not endure above an hundred million of years, after which you will acquire more knowledge, and perform better. It belongs to me alone to create things perfect and immortal."

This was the doctrine Plato taught his disciples. One of them, when he had finished his harangue, cried out, *and so then you awoke.*

BABABEC

B A B A B E C.

WHEN I was in the city of Benarez, on the borders of the Ganges, the country of the ancient Brachmans, I endeavoured to instruct myself in their religion and manners. I understood the Indian language tolerably well. I heard a great deal, and remarked every thing. I lodged at the house of my correspondent Omri, who was the most worthy man I ever knew. He was of the religion of the Bramins: I have the honour to be a Mussulman. We never exchanged one word higher than another about Mahomet or Brama. We performed our ablutions each on his own side; we drank of the same sherbet, and we ate of the same rice, as if we had been two brothers.

One day we went together to the pagoda of Gavani. There we saw several bands of Faquirs; some of whom were Janguis, that is to say, contemplative Faquirs; and others disciples of the ancient Gymnosophists, who led an active life. They have all a learned language peculiar to themselves; it is that of the most ancient Brachmans; and they have a book written in this language, which they call the Hanscrit. It is, beyond all contradiction, the most ancient book in all Asia, not excepting the Zend.

I happened to cross a Faquir, who was reading in this book. Ah! wretched Infidel! cried he, thou

hast made me lose a number of vowels that I was counting, which will occasion my soul to pass into the body of a hare instead of that of a parrot, with which I had before the greatest reason to flatter myself. I gave him a roupee to comfort him for the accident. In going a few paces farther, I had the misfortune to sneeze; the noise I made roused a Faquir who was in a trance. Heavens! cried he, what a dreadful noise! Where am I? I can no longer see the tip of my nose *! the heavenly light has disappeared. If I am the cause, said I, of your seeing further than the length of your nose, here is a roupee to repair the injury I have done you: squint again, and resume the heavenly light.

Having thus brought myself off discreetly enough, I passed over to the side of the Gymnosophists, several of whom brought me a parcel of mighty pretty nails to drive into my arms and thighs, in honour of Brama. I bought their nails, and made use of them to fasten down my boxes. Others were dancing upon their hands, others cut capers on the slack rope, and others went always upon one foot. There were some who dragged a heavy chain about with them, and others carried a pack-saddle; some had their heads always in a bushel; the best people in the world to live with. My friend Omri carried me to the cell of one of the most famous of these. His name was Bababec: he was as naked as he was born, and had a great chain about his neck, that weighed upwards of sixty pounds. He sat on a wooden chair, very neatly decorated with little points of nails, that run into his posteriors; and

* When the Faquirs have a mind to see the heavenly light, which very frequently happens with them, they turn their eyes downwards towards the tip of their nose.

you would have thought he had been sitting on a velvet cushion. Numbers of women flocked to him to consult him : he was the oracle of all the families in the neighbourhood ; and was, truly speaking, in great reputation. I was witness to a long conversation that Omri had with him. Do you think, father, said my friend, that, after having gone through seven metempichoses, I may at length arrive at the habitation of Brama ? That is, as it may happen, said the Faquir. What sort of life do you lead ? I endeavour, answered Omri, to be a good subject, a good husband, a good father, and a good friend : I lend money without interest to the rich who want it, and I give it to the poor : I preserve peace amongst my neighbours. But have you ever run nails into your backside ? demanded the Bramin. Never, reverend father. I am sorry for it, replied the father ; very sorry for it, indeed : It is a thousand pities ; but you will certainly not reach above the nineteenth heaven. No higher ! said Omri. In troth, I am very well contented with my lot. What is it to me whether I go into the nineteenth or the twentieth, provided I do my duty in my pilgrimage, and am well received at the end of my journey ? Is it not as much as one can desire, to live with a fair character in this world, and be happy with Brama in the next ? And pray what heaven do you think of going to, good Master Bababec, with your nails and your chain ? Into the thirty-fifth, said Bababec. I admire your modesty, replied Omri, to pretend to be better lodged than me : this is surely the mere effects of an excessive ambition. How can you, who condemn others that covet honours in this world, arrogate such distinguished one's to yourself in the next ? What right have you to be better treated than me ? Know, that

that I bestow more alms to the poor in ten days, than the nails you run into your backside cost for ten years! What is it to Brama, that you pass the whole day stark naked with a chain about your neck? This is doing a notable service to your country, doubtless! I have a thousand times more esteem for the man who sows pulse or plants trees for all your tribe, than they who look at the tip of their noses, or carry a pack-saddle to shew their magnanimity. Having finished this speech, Omri softened his voice, embraced the Bramin, and, with an endearing sweetness, besought him to throw aside his nails and his chain, to go home with him, and live with decency and comfort. The Faquir was persuaded: he was washed clean, rubbed with essences and perfumes, and clad in a decent habit: he lived a fortnight in this manner, behaved with prudence and wisdom, and acknowledged that he was a thousand times more happy than before: but he lost his credit among the people; the women no longer crouded to consult him: he therefore quitted the house of the friendly Omri, and returned to his nails and his chain, to regain his reputation.

A

A CONVERSATION with a *Chinese*.

IN the year 1723, there was a Chinese in Holland, who was both a learned man and a merchant, two things that ought by no means to be incompatible; but which, thanks to the profound respect that is shewn to money, and the little regard that the human species do, and ever will, pay to merit, are become so among us.

This Chinese, who spoke a little Dutch, happened to be in a bookseller's shop at the same time that some literati were assembled there. He asked for a book; they offered him Bossuet's Universal History, badly translated. At the title Universal History, how pleased am I, cried the Oriental, to have met with this book; I shall now see what is said of our great empire; of a nation that has subsisted for upwards of fifty thousand years; of that long dynasty of emperors who have governed us for such a number of ages. I shall see what these Europeans think of the religion of our literati, and of that pure and simple worship we pay to the Supreme Being. What a pleasure will it be to me to find how they speak of our arts, many of which are of a more antient date with us than the æras of all the kingdoms of Europe! I fancy the author will be greatly mistaken in relation to the war we had about twenty-two thousand five hundred and fifty-two years ago, with the martial people of Tonquin

quin and Japan, as well as the solemn embassy that the powerful emperor of Mogulistan sent, to request a body of laws from us in the year of the world 500000000000079123450000. Lord bless you, said one of the literati, there is hardly any mention made of that nation in this book, it is too inconsiderable. Almost the whole of it is taken up with an account of the first nation in the world, the only nation, those great people the Jews.

The Jews! said the Chinese, those people then must certainly be masters of three parts of the globe at least. They hope to be so one day, answered the other; but at present they are those pedlars that you see going about here with toys and nick-nacks, and that sometimes do us the honour to clip our gold and silver. Surely you are not serious, said the Chinese, could those people ever have been in possession of a vast empire? Here I joined in the conversation, and told him, that for a few years they were in possession of a small country to themselves; but that we were not to judge of a people from the extent of their dominions, any more than of a man by his riches.

But does not this book take notice of some other nations? demanded the man of letters. Undoubtedly, replied a learned gentleman who stood at my elbow; it treats largely of a small country about sixty leagues wide, called Egypt, in which it is said that there is a lake of one hundred and fifty leagues in circumference, made by the hands of man. My god! exclaimed the Chinese, a lake of one hundred and fifty leagues in circumference within a spot of ground only sixty leagues wide, this is very curious! The inhabitants of that country continued the doctor, were all sages. What happy times were those, cry'd the Chinese, but is that all? No, reply'd the

the other, there is mention made of those famous people the Greeks. Greeks! Greeks! said the Asiatic, who are those Greeks? Why, reply'd the philosopher, they were masters of a little province, about the two hundredth part as large as China, but whose fame spread over the whole world. Indeed! said the Chinese, with an air of openness and ingenuofness; I declare I never heard the least mention of these people, either in the Mogul's country, in Japan, or in Great Tartary.

Oh, the barbarian! the ignorant creature! cry'd out our sage, very politely. Why then, I suppose you know nothing of Epaminondas the Theban, nor of the Piræan Haven, nor the names of Achilles's two horses, nor of Silenus's ass? You have never heard speak of Jupiter, nor of Diogenes, nor of Lais, nor of Cybele, nor of —

I am very much afraid, said the learned Oriental, interrupting him, that you know nothing of that eternally memorable adventure of the famous Xixofon Concochigramki, nor of the mysteries of the great Fi-pfi hi-hi. But pray tell me what other unknown things does this Universal History treat of? Upon this my learned neighbour harangued for a quarter of an hour together about the Roman republic, and when he came to Julius Cæsar, the Chinese stopped him, and very gravely said, I think I have heard of him, was he not a Turk*?

How! cry'd our sage in a fury, don't you so much as know the difference between Pagans, Christians, and Mahometans? Did you never hear of Constantine? Do you know nothing of the history of the

* Not long since the Chinese took all the Europeans to be Mahometans.

popes? We have heard some thing confusedly of one Mahomet, reply'd the Asiatic.

It is impossible, sure, said the other, but you must have heard at least of Luther, Zuinglius, Bellarmín, and Oecolampadius. I shall never remember all those names, said the Chinese; and so saying he quitted the shop, and went to sell a large quantity of Pekoa tea, and fine callicoe, with which he bought two fine girls, and a young lad, and set sail for his own country, adoring *Tien*, and recommending himself to Confucius.

As to myself, the conversation I had been witness to plainly discovered to me the nature of vain-glory; and I could not forbear exclaiming, Since Cæsar and Jupiter are names unknown to the finest, most ancient, most extensive, most populous, and most civilized kingdom in the universe, it becomes ye well, O ye rulers of petty states! ye pulpit orators of a narrow parish, or a little town! ye doctors of Salamanca, or of Bourges! ye trifling authors, and ye heavy commentators!—It becomes you well, indeed, to aspire at reputation.

The

The BLACK and the WHITE.

THE adventure of the youthful Rustan is generally known throughout the whole province of Candahar. He was the only son of a mirza of that country: the title of Mirza there is much the same with that of Marquis amongst us, or that of Baron amongst the Germans. The mirza his father had a handsome fortune. Young Rustan was to be married to a mirzasse, or young lady of his own rank; the two families earnestly desired their union. Rustan was to become the comfort of his parents, to make his wife happy, and to live blest in her possession.

But he had unfortunately seen the princess of Cachemire at the fair of Kaboul, which is the most considerable fair in the world, and much more frequented than those of Bassora and Astracan: the occasion that brought the old prince of Cachemire to the fair with his daughter was as follows:

He had lost the two most precious curiosities of his treasury; one of them was a diamond as thick as a man's thumb, upon which the figure of his daughter was engraved by an art which was then possessed by the Indians, and has since been lost; the other was a javelin, which went of itself where-

ever its owner thought proper to send it: this is nothing very extraordinary amongst us, but it was thought so at Cachemire.

A faquir belonging to his highness stole these two curiosities; he carried them to the princess: Keep these two curiosities with the utmost care, said he, your destiny depends upon them. Having spoke thus, he departed, and was not afterwards seen. The duke of Cachemire, in despair, resolved to visit the fair of Kaboul, in order to see whether there might not, amongst the merchants, who go thither from all the quarters of the world, be some one possessed of his diamond and his weapon. He carried his daughter with him in all his travels. She carried her diamond well fastened to her girdle; but the javelin, which she could not so easily hide, she had carefully locked up at Cachemire in a large chest.

Rustan and she saw each other at Kaboul; they loved one another with all the sincerity of persons of their age, and all the tenderness of affection natural to those of their country. The princess gave Rustan her diamond as a pledge of her love, and he promised at his departure to go incognito to Cachemire, in order to pay her a visit.

The young mirza had two favourites, who served him as secretaries, grooms, stewards, and valets de chambre; the name of one was Topazè; he was handsome, well-shaped, fair as a Circassian beauty, as mild and ready to serve as an Armenian, and as wise as a Guebra. The name of the other was Ebene; he was a very beautiful negro, more active and industrious than Topaze, and one that thought nothing difficult. The young mirza communicated his intention of travelling to these. Topaze endeavoured to dissuade him from it with
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the circumspect zeal of a servant who was unwilling to offend him ; he represented to him the great danger to which he exposed himself ; he asked him how he could leave two families in despair ? how he could pierce the hearts of his parents ? He shook the resolution of Rustan ; but Ebene confirmed it anew, and obviated all his objections.

The young man was not furnished with money to defray the charge of so long a voyage ; the prudent Topaze would not have lent him any ; Ebene supplied him ; he with great address stole his master's diamond, made a false one exactly like it, which he put in its place, and pledged the true one to an Armenian for several thousand roupees.

As soon as the marquis was possessed of his roupies, all things were in readiness for his departure ; an elephant was loaden with his baggage, his attendants mounted on horseback. Topaze said to his master, I have taken the liberty to expostulate with you upon your enterprize, but, after expostulating, it is my duty to obey ; I am devoted to you, I love you, I will follow you to the extremity of the earth ; but let us by the way consult the oracle that is but two parasonges distant from here : Rustan consented. The answer returned by the oracle was, " If you go to the east you will be at the west." Rustan could not guess the meaning of this answer. Topaze maintained that it boded no good. Ebene, always complaisant to his master, persuaded him that it was highly favourable.

There was another oracle at Kaboul ; they went to it ; the oracle of Kaboul made answer in these words, " If you possess, you will cease to possess ; if you are conqueror, you will not conquer ; if you are Rustan, you will cease to be so." This oracle appeared still more unintelligible than the former.

former. Take care of yourself, said Topaze: fear nothing, said Ebene; and this minister, as may well be imagined, was always thought in the right by his master, whose passions and hopes he encouraged. Having left Kaboul, they passed through a vast forest; they seated themselves upon the grass, in order to take a repast and left their horses grazing. The attendants were preparing to unload the elephant which carried the dinner, the table, cloth, plates, &c. when, all on a sudden, Topaze and Ebene were perceived by the little caravan to be missing. They were called, the forest resounded with the names of Topaze and Ebene; the lacquies seek them on every side, and fill the forest with their cries; they return without having seen any thing, and without having received any answer. We have, said they to Rustan, found nothing but a vulture that fought with an eagle, and stript it of all its feathers. The mention of this combat excited the curiosity of Rustan; he went on foot to the place, he perceived neither vulture nor eagle; but he saw his elephant, which was still loaden with baggage, attacked by a huge rhinoceros: one struck with its horn, the other with its proboscis. The rhinoceros desisted upon seeing Rustan; his elephant was brought back, but his horses were not to be found. Strange things happen in forests to travellers, cried Rustan. The servants were in great consternation, and the master in despair, for having at once lost his horses, his dear negro, and the wise Topaze, for whom he still had a friendship, though he always differed from him in opinion.

The hopes of being soon at the feet of the beautiful princess of Cachemire consoled the mirza, when he met with a huge streaked ass, which a vigorous

gorous two-handed country clown beat with an oaken cudgel. The asses of this sort are extremely beautiful, very scarce, and beyond expression swift in running. The ass returned the reiterated blows of the clown by kicks which might have rooted up an oak. The young mirza, as was reasonable, took upon him the defence of the ass, which was a charming creature. The clown betook himself to flight, crying to the ass, You shall pay for this.

The ass thanked her deliverer in her own language, approached him, let herself be caressed, and caressed him in her turn. After dinner, Rustan mounts her, and takes the road to Cachemire with his servants, who follow him some on foot and some upon the elephant. Scarce was he got upon his ass, when that animal turned towards Kaboul, instead of proceeding to Cachemire. It was to no purpose for her master to turn the bridle, to kick, to press the sides of the beast with his knees, to spur, to slacken the bridle, to pull towards him, to whip both on the right and the left, the obstinate animal persisted to run towards Kaboul.

Rustan sweated, fretted, and raved, when he met with a dealer in camels, who said to him, Master, you have got a very malicious beast, which carries you where you do not chuse to go; if you will give it to me, I will give you the choice of four of my camels. Rustan thanked providence for having thrown so good a bargain in his way. Topaze was very much in the wrong, said he, to tell me that my journey would prove unprosperous. He mounts the handsomest camel, the other three follow; he rejoins his caravan, and sees himself in the road to his happiness.

Scarce had he walked four parasonges, when he was stopped by a deep, broad, and impetuous torrent,

rent, which rolled upon rocks white with foam; the two banks were frightful precipices, which dazzled the sight and made the blood run cold: to pass was impracticable; it was impossible to go to the right or the left. I am beginning to be afraid, said Rustan, that Topaze was in the right in blaming my journey, and that I was in the wrong in undertaking it; if he was still here he might give me good advice; if I had Ebene with me, he would comfort me and find expedients; but every thing fails me. This perplexity was increased by the consternation of his attendants: the night was dark, and they passed it in lamentations. At last fatigue and dejection made the amorous traveller fall asleep. He awakes at day-break, and sees a beautiful marble bridge built upon the torrent, which reached from shore to shore.

Nothing was heard but exclamations, cries of astonishment, and joy. Is it possible? Is this a dream? What a prodigy is this! What an enchantment! Shall we venture to pass? The whole company kneeled, rose up, went to the bridge, kissed the ground, looked up to heaven, stretched out their hands, set their feet on it with trembling, went to and fro, fell into ecstasies; and Rustan said, At last heaven favours me; Topaze did not know what he was saying; oracles were favourable to me; Ebene was in the right, but why is he not here?

Scarce had the company got beyond the torrent, when the bridge sunk into the water with a prodigious noise. So much the better, so much the better, cried Rustan, praised be God, blessed be heaven; it would not have me return to my country, where I should be nothing more than a gentleman; the intention of heaven is, that I should wed
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her I love; I shall become prince of Cachemire; thus in "possessing" my mistress I shall cease to "possess" my little marquisate at Candahar. "I shall be Rustan, and I shall not be Rustan," because I shall become a great prince: thus is a great part of the oracle clearly explained in my favour, the rest will be explained in the same manner, I am too happy: but why is not Ebene with me? I regret him a thousand times more than Topaze.

He proceeded a few parasonges farther with the greatest alacrity imaginable; but at the close of day, a chain of mountains, more rugged than a counterescarp, and higher than the tower of Babel would have been if it had been finished, stopped the passage of the caravan, which was seized with dread.

All the company cried out, It is the will of God that we perish here; he broke the bridge merely to take from us all hopes of returning; he raised the mountain for no other reason but to deprive us of all means of advancing. Oh, Rustan! oh, unhappy marquis! we shall never see Cachemire; we shall never return to the land of Candahar.

The most poignant anguish, the most insupportable dejection, succeeded in the soul of Rustan to the immoderate joy which he had felt, to the hopes with which he had intoxicated himself. He was by no means disposed to interpret the prophecies in his favour. Oh, heavens! oh, God of my fathers! said he, must I then lose my friend Topaze!

As he pronounced these words, fetching deep sighs, and shedding tears in the midst of his disconsolate followers, the basis of the mountain opens, a long gallery appears to the dazzled eyes in a vault lighted with a hundred thousand torches: Rustan immediately begins to lament, and his peo-

ple to throw themselves upon their knees, and to fall upon their backs in astonishment, and cry out, A miracle! and say, Rustan is the favourite of Witfnow, the well-beloved of Brama; he will become the master of mankind. Rustan believed it, he was quite beside himself, he was raised above himself. Alas, Ebene, said he, my dear Ebene, where are you? Why are you not witness of all these wonders? How did I lose you? Beauteous princess of Cachemire, when shall I again behold your charms!

He advances with his attendants, his elephants, and his camels, under the hollow of the mountain; at the end of which he enters into a meadow enamelled with flowers and encompassed with rivulets: at the extremity of the meadows are walks of trees to the end of which the eye cannot reach, and at the end of these alleys is a river, on the sides of which are a thousand pleasure houses with delicious gardens. He every where hears concerts of vocal and instrumental music; he sees dances; he makes haste to go upon one of the bridges of the river; he asks the first man he meets what fine country that is?

He whom he addressed himself to answered, You are in the province of Cachemire; you see the inhabitants immersed in joy and pleasures; we celebrate the marriage of our beauteous princess, who is going to be married to the lord Barbabou, to whom his father promised her; may God perpetuate their felicity! At these words Rustan fainted away, and the Cachemirian lord thought he was troubled with the falling sickness; he caused him to be carried to his house, where he remained a long time insensible. He sent in search of the two most able physicians in that part of the country: they

they felt the patient's pulse, who having somewhat recovered his spirits, fobbed, rolled his eyes, and cried from time to time, Topaze, Topaze, you were entirely in the right !

One of the two physicians said to the Cachemirian lord, I perceive, by this young man's accent, that he is from Candahar, and that the air of this country is hurtful to him ; he must be sent home : I perceive by his eyes that he has lost his senses ; entrust me with him, I will carry him back to his own country, and cure him. The other physician maintained, that grief was his only disorder ; and that it was proper to carry him to the wedding of the princess, and make him dance. Whilst they were in consultation, the patient recovered his health ; the two physicians were dismissed, and Rustan remained alone with his host.

My lord, said he, I ask your pardon for having been so free as to faint in your presence ; I know it to be a breach of politeness ; I intreat you to accept of my elephant, as an acknowledgment of the kindness you have shewed me. He then related to him all his adventure, taking particular care to conceal from him the occasion of his journey. But, in the name of Wittnew and Brama, said he to him, tell me who is this happy Barbabou, who is to marry the princess of Cachemire ; why has her father chosen him for his son-in-law, and why has the princess accepted of him for an husband ?

Sir, answered the Cachemirian, the princess has by no means accepted of Barbabou ; she is, on the contrary, in tears, whilst the whole province joyfully celebrates her marriage : she has shut herself up in a tower of her palace ; she does not chuse to see any of the rejoicings made upon the occasion. Rustan, at hearing this, perceived himself revive ;

the bloom of his complexion, which grief had caused to fade, appeared again upon his countenance. Tell me, I intreat you, continued he, why the prince of Cachemire is obstinately bent upon giving his daughter to a Barbabou whom she does not like?

This is the fact, answered the Cachemirian: Do you know that our august prince lost a large diamond and a javelin which he had a great value for? Ah! I very well know that, said Rustan. Know then, said his host, that our prince being in despair at not having heard of his two precious curiosities, after having caused them to be sought for all over the world, promised his daughter to whoever should bring him either the one or the other: a lord Barbabou came, who had got the diamond, and he is to marry the princess to-morrow.

Rustan turned pale, stammered out a compliment, took his leave of his host, and galloped upon his dromedary to the capital city, where the ceremony was performed. He arrives at the palace of the prince, he tells him he has something of importance to communicate to him, he demands an audience; he is told that the prince is taken up with the preparations for the wedding. It is for that very reason, said he, that I am desirous of speaking to him: such is his importunity, that he is at last admitted. Prince, said he, may God crown all your days with glory and magnificence! your son-in-law is a knave.

What! a knave! how dare you speak in such terms? Is that a proper way of speaking to a duke of Cachemire of a son-in-law whom he has made choice of? Yes, he is a knave, continued Rustan; and to prove it to your highness, I have brought you back your diamond.

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The duke, surprized at what he heard, compared the two diamonds; and as he was no judge of precious stones, he could not determine which was the true one. Here are two diamonds, said he, and I have but one daughter; I am in a strange perplexity.

He sent for Barbabou, and asked him if he had not imposed upon him. Barbabou swore he had bought his diamond from an Armenian: the other did not tell him who he had his from; but he proposed an expedient, which was, that his highness would please to permit him to engage his rival in single combat. It is not enough for your son-in-law to give a diamond, said he, he should also give proofs of valour. Do not you think it just that he who kills his rival should marry the princess? Undoubtedly, answered the prince; it will be a fine fight for the court; fight directly: the conqueror shall take the arms of the conquered, according to the customs of Cachemire, and he shall marry my daughter.

The two pretenders to the princess immediately go down into the court. Upon the stairs there was a pie and a raven; the raven cried, Fight, fight; the pie cried, Don't fight. This made the prince laugh; the two rivals scarce took any notice of it; they begin the combat; all the courtiers made a circle round them. The princess, who kept herself constantly shut up in her tower, did not chuse to behold this fight; she never dreamt of her lover's being at Cachemire, and she hated Barbabou to such a degree, that she could not bear the sight of him. The combat had the happiest event imaginable; Barbabou was killed outright; and this greatly rejoiced the people, because he was ugly, and Rustan was very handsome; the favour of the public

public is almost always determined by this circumstance.

The conqueror put on the coat of mail, scarf, and the casque of the conquered, and came, followed by the whole court, to present himself under the windows of his mistress. The multitude cried aloud, Beautiful princess, come and see your handsome lover, who has killed his ugly rival. These words were re-echoed by her women. The princess unluckily looked out of the window, and seeing the armour of a man she hated, she ran like one frantic to her strong box, and took out the fatal javelin, which flew to pierce Rustan, notwithstanding his cuirass: he cried out loudly, and at this cry the princess thought she again knew the voice of her unhappy lover.

She ran down stairs, with her hair dishevelled, and death in her eyes as well as her heart. Rustan had already fallen, all bloody, into the arms of his father: she sees him. Oh, moment! oh, sight! oh, discovery of inexpressible grief, tenderness, and horror! She throws herself upon him, and embraces him: You receive, said she, the first and last kisses of your mistress and your murderer. She pulls the dart from the wound, plunges it in her heart, and dies upon the body of the lover whom she adores. The father, terrified, in despair, and ready to die like his daughter, tries in vain to bring her to life; she was no more: he curses the fatal dart, breaks it to pieces, throws away the two fatal diamonds; and whilst he prepared the funeral of his daughter, instead of her marriage, he caused Rustan, who weltered in his blood, and had still some remains of life, to be carried to his palace.

He was put into bed: the first objects he saw on
each

each side of his death-bed were Topaze and Ebene. This surprize made him in some degree recover his strength. Cruel men, said he, why did you abandon me? Perhaps the princess would still be alive if you had been with the unhappy Rustan. I have not forsaken you a moment, said Topaze: I have been always with you, said Ebene. Ah! what do you say? why do you insult me in my last moments? answered Rustan with a languishing voice. You may believe me, said Topaze; you know I never approved of this fatal journey, the dreadful consequences of which I foresaw. I was the eagle that fought with the vulture and stript it of its feathers; I was the elephant that carried away the baggage, in order to force you to return to your own country; I was the streaked ass that carried you, whether you would or no, to your father; it was I that made your horses go astray; it was I that caused the torrent that prevented your passage; it was I that raised the mountain which stopped up a road so fatal to you: I was the physician that advised you to return to your own country; I was the pie that cried out to you not to fight.

And I, said Ebene, was the vulture that he stript of his feathers, the rhinoceros who gave him a hundred strokes with my horn, the clown that beat the streaked ass, the merchant who made you a present of camels to hasten to your destruction; I dug the cavern that you crossed, I am the physician that encouraged you to walk, the raven that cried out to you to combat.

Alas! said Topaze, "Remember the oracles; "If you go to theeast you will be at the west." Yes, said Ebene, here the dead are buried with their faces turned to the west: the oracle was plain enough, though you did not understand it. "You
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possessed and you did not possess ;” for you had the diamond, but it was a false one, though you did not know it. “ You are conqueror and you die, “ you are Rustan and you cease to be so ;” all has been accomplished. Whilst he spoke thus, four white wings covered the body of Topaze, and four black wings that of Ebene. What do I see ! cried Rustan. Topaze and Ebene answered together, You see your two geniuses. Good gentlemen, cried the unhappy Rustan, how came you to meddle ? and what occasion had a poor man for two geniuses ? It is a law, answered Topaze ; every man has two geniuses. Plato was the first man that said so, and others have repeated it after him ; you see that nothing can be more true : I, who now speak to you, am your good genius ; I was charged to watch over you to the last moment of your life ; of this task I have faithfully acquitted myself.

But, said the dying man, if your business was to serve me, I am of a nature much superior to yours ; and then how can you have the assurance to say you are my good genius, since you have suffered me to be deceived in every thing I have undertaken, and since you suffer both my mistress and me to die miserably ? Alas ! said Topaze, it was your destiny. If destiny does all, answered the dying man, what is a genius good for ? And you, Ebene, with your four black wings, you are, doubtless, my evil genius. You have hit it, answered Ebene. Then I suppose you were the evil genius of my princess likewise, said Rustan. No, replied Ebene, she had an evil genius of her own, and I seconded him perfectly. Ah, curst Ebene ! said Rustan, if you are so malicious, you don’t belong to the same master with Topaze : you have been formed by two different principles, one of which is by nature good, the
other

other evil. That does not follow, said Ebene, this is a very knotty point. It is not possible, answered the dying man, that a benevolent being could create so destructive a genius. Possible or not possible, replied the genius, the thing is just as I say. Alas, said Topaze, my poor unfortunate friend, don't you see that that rogue is so malicious as to encourage you to dispute, in order to inflame your blood and hasten your death? Get you gone, said the melancholy Rustan, I am not much better satisfied with you than with him: he at least acknowledges that it was his intention to hurt me; and you, who pretended to defend me, have done me no service at all. I am very sorry for it, said the good genius. And I too, said the dying man; there is something at the bottom of this which I cannot comprehend. Nor I neither, said the good genius. I shall know the truth of the matter in a moment, said Rustan. We shall see that, said Topaze. The whole scene then vanished. Rustan again found himself in the house of his father, which he had not quitted, and in his bed, where he had slept an hour.

He awakes in astonishment, sweating all over, and quite wild; he rubs himself, he calls, he rings the bell. His valet-de-chambre, Topaze, runs in, in his night-cap, and yawning. Am I dead or alive, cried out Rustan? shall the beauteous princess of Cachemire escape? Does your lordship rave? answered Topaze, coldly.

Ah! cried Rustan, what then is become of this barbarous Ebene, with his four black wings! it is he that makes me die by so cruel a death. My lord, answered Topaze, I left him snoring above stairs, would you have me bid him come down? The villain, said Rustan, has persecuted me for six

months together: it was he who carried me to the fatal fair of Kaboul; it is he that cheated me of the diamond with which the princess presented me; he is the sole cause of my journey, of the death of my princess, and of the wound with a javelin, of which I die in the flower of my age.

Take heart, said Topaze, you were never at Kaboul; there is no princess of Cachemire; her father never had any children but two boys, who are now at college: you never had a diamond: the princess cannot be dead, because she is not born; and you are perfectly well in health.

What! is it not then true that you attended me whilst dying, and in the bed of the prince of Cachemire? Did you not acknowledge to me, that, in order to preserve me from so many dangers, you were an eagle, an elephant, a streaked ass, a physician, and a pie? My lord, you have dreamt all this, answered Topaze: our ideas are no more of our own creating whilst we are asleep than whilst we are awake: God has thought proper that this train of ideas should pass in your head, most probably to convey some instruction to you, of which you may make a good use.

You make a jest of me, replied Rustan, how long have I slept? My lord, said Topaze, you have not yet slept an hour. Curst reasoner, returned Rustan, how is it possible that I could be, in the space of an hour, at the fair of Kaboul six months ago, that I could have returned from thence, have travelled to Cachemire, and that Barbabou, the princess, and I, should have died? My lord, said Topaze, nothing can be more easy and more common; and you might have travelled round the world, and have met with a great many more adventures in much less time.

Is it not true that you can, in an hour's time, read the abridgment of the Persian history, written by Zoroaster? yet this abridgment contains eight hundred thousand years. All these events pass before your eyes one after another, in an hour's time. Now you must acknowledge, that it is as easy to Brama to confine them to the space of an hour, as to extend them to the space of eight hundred thousand years; it is exactly the same thing. Imagine to yourself that time turns upon a wheel whose diameter is infinite. Under this vast wheel is a numerous multitude of wheels one within another; that in the center is imperceptible, and goes round an infinite number of times, whilst the great wheel performs but one revolution. It is evident, that all the events which have happened from the beginning of the world, to its end, might have happened in much less time than the hundred thousandth part of a second; and one may even go so far as to assert that the thing is so.

I cannot comprehend all this, said Rustan. If you want information, said Topaze, I have a parrot that will easily explain it to you. He was born some time before the deluge; he has been in the ark; he has seen a great deal; yet he is but a year and a half old: he will relate to you his history, which is extremely interesting.

Go fetch your parrot, said Rustan, it will amuse me till I again find myself disposed to sleep. It is with my sister, the nun, said Topaze; I will go and fetch it; it will please you; its memory is faithful; it relates in a simple manner, without endeavouring to shew wit at every turn. So much the better, said Rustan, I like that manner of telling stories. The parrot being brought to him, spoke in this manner; —

N. B.

N. B. Mademoiselle Catherine Vadé could never find the history of the parrot in the commonplace-book of her late cousin Anthony Vadé, author of that tale: this is a great misfortune, considering what age that parrot lived in.

END OF VOLUME FIRST.

